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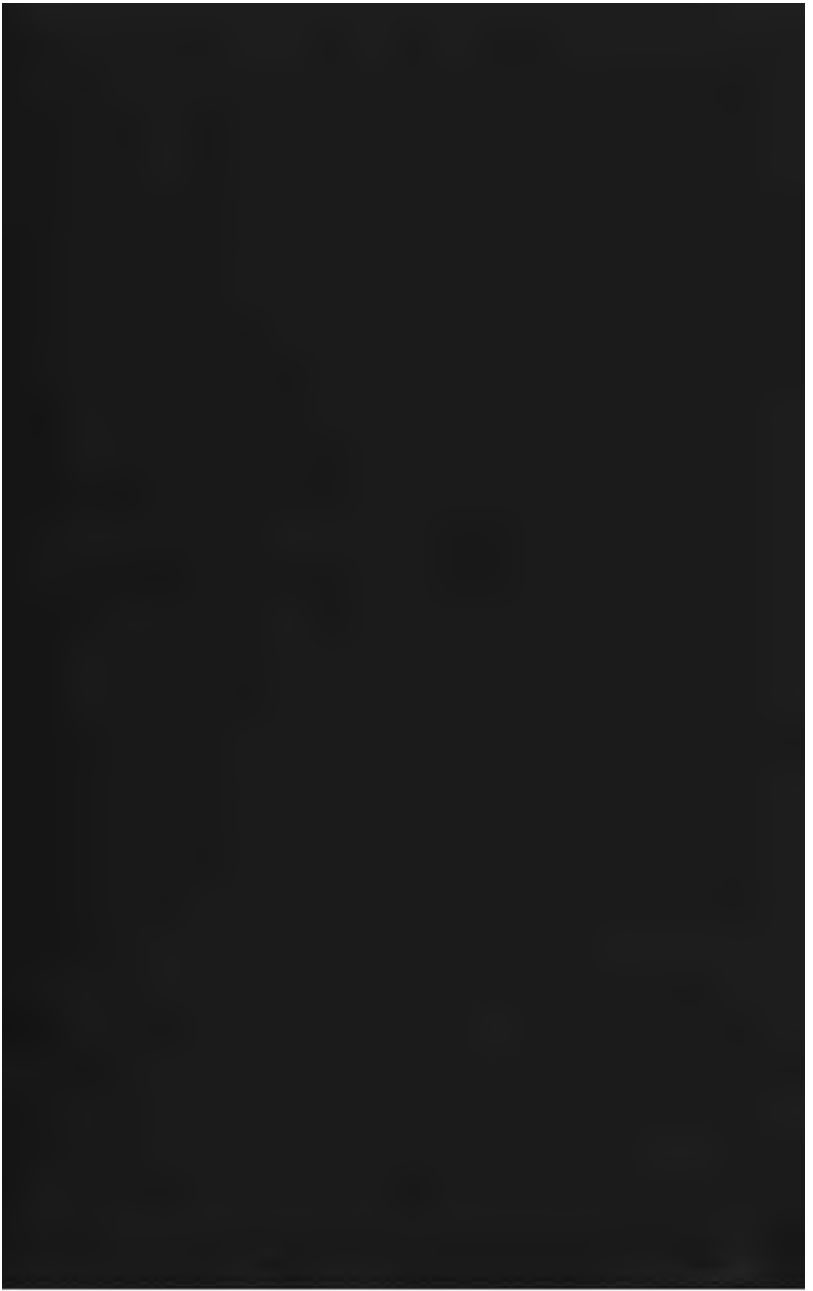
# ISRAEL'S LAWGIVER

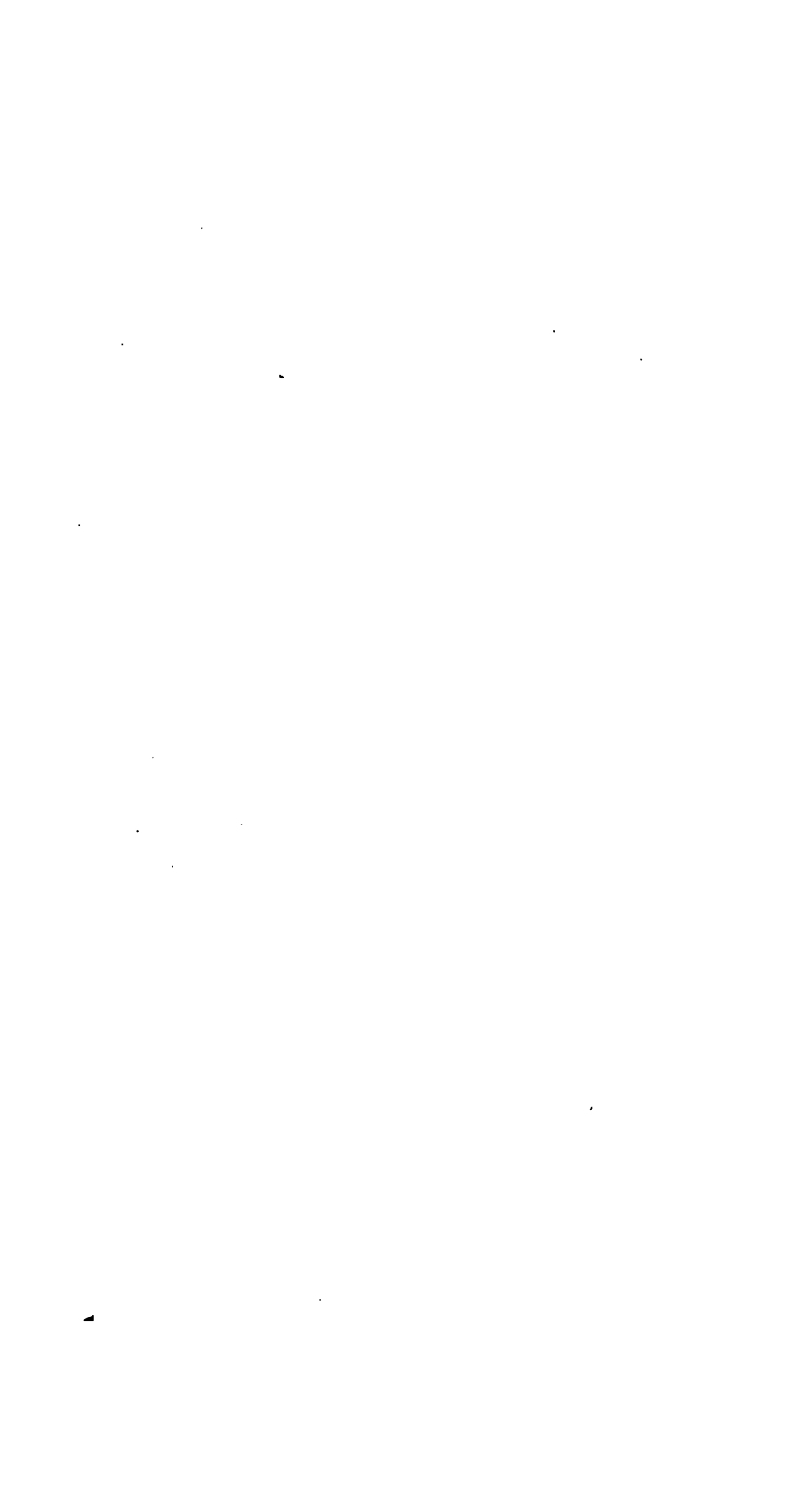
A. MOODY STUART, D. D.



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# ISRAEL'S LAWGIVER.



# ISRAEL'S LAWGIVER

HIS NARRATIVE TRUE AND HIS LAWS GENUINE

BY

A. MOODY STUART, D.D.



LONDON

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### THE MAN MOSES.

THAT the Moses of the Bible is a MAN and not an IDEA, it is the leading object of these pages to prove. The genuine impulse of the believing heart and the first clear judgment of the unbiassed mind concur in rejecting with indignation, as plainly incompatible with the Divine authority of the Holy Scriptures, the unnatural and groundless fancy that the greater portion of the laws and the history of Moses is a fiction in which Moses, the brother of Aaron, had no personal part. But the halo of a confident criticism, which sprung up apart from any due reverence for the Holy Scriptures, has attracted critics who believe in the Bible as the Word of God ; and through them has shed its influence over Bible readers to whom that Word is above all price, and changed their sound and wholesome aversion into doubt or partial consent. Many, indeed, of these Christian friends

disown the new opinions for themselves, and only plead for them as harmless and allowable. But they would not endure a similarly neutral position regarding the great truths of salvation, such as the atoning sacrifice of our Lord ; and if the truth of the Scripture itself is given up, the saving truth that it reveals cannot long be retained. Every available light on this great subject is therefore earnestly to be desired ; and through every contribution, however limited, some help for establishing His own truth may be supplied by Him “ whose testimonies we have taken as an heritage for ever,” and whose grace alone can add the blessing.

Moses, the great Lawgiver of Israel, is in the new criticism no longer a real man, as the Church both Hebrew and Christian has in all ages believed him to be ; but an Ideal Person made up of different men, of whom Moses, the leader of Israel out of Egypt, is the first ; and a thousand years after his death Ezra, the leader of the second company of exiles out of Babylon, is the greatest and nearly the last. Between these two the critics interpolate, and after them they add, various unknown men in Jerusalem or in Babylon ; all of whom together, known and

unknown, make up the ideal lawgiver and historian whom they call Moses. He enacts many laws, all gravely and earnestly written as if by Moses at Mount Sinai or on the fields of Moab, as if legislating for living men and for their children, and as if narrating most important and sometimes very awful events in the actual history of Israel, whilst the whole legislation in all its parts is expressly declared to have been given by God himself to Moses.

Besides Moses, who is most unwarrantably credited with having left only a few laws in writing, with others given by him orally, and Ezra, who is quite arbitrarily accused of having written many laws in the name of Moses, there is a third great writer of whose name the critics make much use, the prophet Ezekiel. Him, indeed, they can by no means fashion into their ideal figure of Moses; but they maintain the unfounded supposition that his closing prophetic vision contains a sketch of new ceremonial laws for Israel after the captivity. But, if so, Ezekiel is a standing witness against their scheme of Moses having been personated by subsequent priests or prophets when they had new laws to introduce; for he openly announces all he has to



write, not in the name of Moses, but in his own name from the mouth of the Lord. If it had been the mind of God that such writings should be issued under the name of Moses, we should certainly expect him to use this high authority ; for he lived in the very heart of the imaginary sanctioned usage, not long after the whole Deuteronomy of the critics had been written as if by Moses, and not long before their Babylonish exiles began to make still larger additions to the Mosaic law. Against these mere suppositions there is the known historical fact that Ezekiel in the very midst of them makes no recognition of such a mode of writing laws, but writes in his own name and not in the name of Moses. So entirely without historical support and out of conformity with the known facts of the period is this purely modern idea.

The Critics conceive three Codes of Laws in the Mosaic Books: the First in Exodus xxi.-xxiii., probably given in substance by Moses; the Second in Deuteronomy, written about the time of Josiah; the Third, the Levitical or Priestly Code, scattered through Exodus, Leviticus, and Numbers, and held to have been written mainly during the Exile.

## CHAPTER I.

### THE IDEAL MOSES OF THE CRITICS.

IN proceeding to examine the subject we note that this ideal Moses of the critics disowns his own ritual, that he denies their alleged fact of the degradation of the Levites in Babylon, and that his personation of Moses extending over a thousand years is an impossible unity.

#### I. THEIR IDEAL MOSES IN THE SECOND TEMPLE DISOWNS HALF ITS RITUAL.

The first requirement in a theory is that it shall appear to answer the leading facts in the case which it professes to meet, and if it fail in this first essential it has no claim to be considered in its details. The grand objection to the theory of an ideal Moses is its entire

incompatibility with the truth and the divine authority of the Holy Scriptures; but even if it were not so, we must enter a protest against this conjecture being entitled to the rank of a theory, because on the face of it there is neither an adequate nor an apparent meeting of the chief facts under review. It undertakes to account for the books that profess to contain the history of Israel under Moses, and the ordinances given to him by the God of Israel; and its confident explanation is that the greater part of these ordinances was written for Israel under the Second Temple. It maintains that they embody, not the institutions and the ceremonial of the Tabernacle in the wilderness, but the institutions and the ritual of the Temple under Ezra and his successors. Now all the world knows that the Mosaic books have not the semblance of describing the worship in the Sanctuary of the restored tribes of Israel. The institutions of Moses as brought up by Ezra from Babylon leave no place for one-half of their Temple service; and if they

were enlarged and filled up by him for that service, then Ezra's code expressly excludes half the ritual as it was observed in his day.

1. *The critics' ideal Moses ordains no vocal praise, which constituted half the ritual of the Second Temple.*

This part of the Temple service is described by Kuenen in these glowing terms: "In the period of the Sopherim (scribes) temple-song and temple-poetry were at their prime. The Psalms which we still possess have been rightly called 'the songs of the Second Temple.' Sacrifices were killed and part of them burnt upon the altar just as formerly. But their symbolic signification could very easily be lost sight of. On the contrary, there was no need for any one to guess at the meaning of the Temple-songs. The service itself had thus assumed a more spiritual character, and had been made subservient, not merely to symbolic representation, but also to the clear expression of ethic and religious thoughts. What a pure


and fervent love for the sanctuary pervades some of the Psalms ! What an ardent longing inspires the poet of Psalms xlii. xliii. : ‘ As a hart that crieth for the water brooks, so crieth my soul for thee, O God.’ ‘ Send out thy light and thy truth, let them lead me, let them bring me unto thy holy hill and thy habitations.’ The Temple which could draw such tones from the heart must in truth have afforded pure spiritual enjoyment to the pilgrim.”—*Religion of Israel*, vol. iii. pp. 23, 24. Yet no place for these songs is provided in the entire Levitical ritual, although they formed, not indeed the most essential part, yet the second half of the sacred service.

The framework of the Levitical ritual, as we now have it, is accepted by the critics for their ideal Moses, and held by them to be complete ; having received its crowning ordinance in the solemn service of the great Day of Atonement more than a thousand and fifty years after the giving of the Law on Mount Sinai. For the perfect consummation of this ritual

there was every possible facility ; there was ample time to frame it in one century after another ; there was no check of conscience in attributing new ordinances to Moses, and in surrounding them with fictitious incidents in his life ; and when the ecclesiastical and civil authorities concurred in new laws or ceremonies they could either be added in a mass like Deuteronomy, or interpolated piece by piece as in the other Mosaic books. In the new theory this ritual was meagre and imperfect till the time of the Second Temple ; new ordinances had been suggested and ordained by Ezekiel ; these were modified and greatly extended by the priests in Babylon, most of all by Ezra ; and after him they were still further supplemented in Jerusalem till they took the final form in which we now possess them.

Now there can be no conclusion more certain than that when the Levitical ritual under the name of Moses was completed, the songs of the Levites in the Temple formed no part of that ritual. If they had, they could on no account

have been omitted; they were sung by ministers in the Temple divinely appointed to the office; at the great annual feasts they formed a leading and a most attractive part of the festival; and at the daily sacrifices in the Temple the Levites "stood every morning to thank and praise the Lord, and likewise at even." If we believe the Holy Scriptures the Levitical ritual for the Tabernacle was absolutely completed by Moses himself; and this magnificent service of song was by divine command added afterwards by David in preparation for the Temple. All this is set aside by the new critics, according to whom Ezra comes up from Babylon with more than half of the ordinances in Exodus, Numbers, and Leviticus added by himself and inserted under the name of Moses. But he adds no ordinance of song! He inserts in the law the minutest ceremonial observances; he thinks it needful to prescribe how many days the cleansed leper after entering the camp is to live outside of his own tent, although camp and tent had both been removed



a thousand years before the ordinance was written ; yet in his institutions he entirely omits one-half of the daily service in God's Temple ! If the Levitical ritual was not completed till the days of Ezra, and if he framed the greater part of it to bring it into accordance both with the present wants of Israel and with their present unwritten observances, he would have assigned a most important place to praise and song, to psaltery, cymbal, and harp. But in Ezra's entire code, including all subsequent additions under the name of Moses, there is not a single clause ordaining that when Israel came to be at rest in the promised land they were to praise Jehovah with songs in his sanctuary. To defend this omission of half the ritual as if designed for the preservation of archaic unity, would turn the whole into foolishness.

The argument may be put in another form : The post-Exile historians, the authors of the books of Ezra, Nehemiah, and Chronicles (supposed to be Ezra by some of the best authorities), have all, according to the new



critics, the very serious fault of painting the past in the colours of their own times, and in particular they all transfer to the earliest days of the first Temple the songs and psalteries of the Second. These authors were of the same class, and were partly the same persons who are alleged to have drawn up the priestly code in the middle books of Moses. The most un-ideal painter of nature has never drawn a less adorned scene than the severely real picture in these books of the camp and ordinances in the wilderness. This priestly ritual, although accommodated to the desert, is not drawn up either for the Tabernacle or for the first Temple, but for the Second with its swelling praise of song and cymbal and harp. Of this glorious service these writers are so full that they cannot refrain from transferring it to the first Temple, where it is held to have been unknown; yet in writing a ritual for their own Temple where it was in daily use, they can so crucify themselves as to crush the faintest allusion to it where its introduction was essential. In de-

fence of their visionary theory the critics persuade themselves to believe in impossible men. To establish their view it must be held that the same men, or class of men, whose weakness was to paint the past in the colours of the present, excelled all other men who have ever lived in drawing a historical picture of scenes a thousand years old without introducing a single trace of the most outstanding institutions of their own times.

2. *The critics' ideal Moses ordains music without song for the Sanctuary.*

Whilst Ezra's ritual is absolutely silent on the worship of God in His temple with song or with harp, it is by no means silent on the sacred music with which, and with which alone, the Lord was to be praised in his Tabernacle. The acceptable praise of the Holy One in His holy place was not left to the will of man, or to observances casually arising, but was expressly and most definitely ordained. Not however by Moses himself, according to

the critics, but either by Ezra, or by an unknown priestly scribe of the Exile, writing in the name of Moses, the sacrificial praise was ordained in these very definite terms: "And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I am the Lord your God" (Numb. x. 1-10).

It is inconceivable that Ezra should have written such an ordinance in Babylon and brought it up with him as the ritual to be followed in the Temple, for he brought up

Levites and singers with him to Jerusalem, and in his day there was confessedly the full service of song in the Temple. But this severe and simple institution expressly limits the whole sacrificial service to the priests, it excludes the Levites from sounding the trumpets, and allows no voice of song or sound of harp over the sacrifices. If it be pleaded that although this ordinance was by no means appointed by the personal Moses, it may have been written by some unknown priest before Ezra's time, the difficulty is not lessened; for Ezra lets it remain as his own ritual, and as such he ordains it with authority in Israel.

Nor is it any outlet to plead that Ezra and his successors made a shift for the omission by inserting in their histories what according to the new criticism they knew to be false, and ascribing the service of praise to David; for Ezra's code comes with the superior authority of Moses five hundred years after David, and cancels all that differs from it.

According to the new critics the sounding of

the two silver trumpets by the priests is the entire service of praise that is allowed by the Levitical ordinances of the Second Temple ! The fictitious priest, who is supposed to have afterwards finally completed Ezra's code by adding the great ordinance of the Day of Atonement, must have lived after the songs of the Temple, according to the critics, had been in daily use for a hundred years. Yet he could have known nothing of those songs ; he could never have listened in the Temple to the cheering words, " O Israel, trust thou in the Lord, He is their help and their shield : Ye that fear the Lord, trust in the Lord ; He is their help and their shield : O House of Aaron, trust in the Lord, He is their help and their shield ; " else he would never have closed the whole ritual with no permission for any sacred music except the speechless melody of the silver trumpets.

The ideal Moses of the critics therefore wants one-half of their own idea ; their idea is the ritual of the Second Temple ; and their

ideal Moses severely disowns the magnificent half of the service which morning by morning and evening by evening filled that Temple with the lofty praises of the Lord of Hosts, whose mercy endureth for ever. The ritual of the Second Temple and the ritual of the books of Moses can by no learning or talent be moulded into one. Such a theory presents no explanation of these books ; and modern ingenuity could not have invented a more misfitting key to unlock the old laws issued at Mount Sinai. The confident discovery of the critics directly contradicts their own statement of the most prominent facts in the national institutions of Israel after the Exile ; it has therefore on its own merits no claim to be considered even a plausible theory ; and must be held to be unworthy of a place in historical criticism.

II. THEIR MOSES IN BABYLON DENIES THEIR  
BABYLONIAN ORIGIN OF THE ORDER OF  
THE LEVITES.

The Babylonian origin of the Levitical office

is one of the main pillars on which the Levitical structure of the critics rests. If the distinction between the priests and Levites in the Book of Numbers was made by Moses, their theory of the Priestly Code loses one of its chief supports, or rather falls into pieces. Ezra, who is fancifully made either to write the ritual laws of Moses, or to be responsible for them, writes for us really with his own pen, and clearly states that the distinction between the priests and Levites did not originate in Babylon. But before considering the positive testimony of Ezra on the subject, we shall briefly notice—

1. *The argument against the antiquity of the Levites.*

The negative argument of the critics is that the distinction between Levites and priests made by the Levitical law in Numbers is not elsewhere recognised before the Exile. But the argument from subsequent silence regarding an institution that professes to have been clearly laid down and fully recognised in the

nation, is extremely fallacious; and in this case it is maintained only by denying the historical truth of the Books of Chronicles, which is to set aside their inspiration, and by arbitrarily refusing the testimony to "the priests and the Levites" in 1 Kings viii. 4. Whilst, however, the complete silence of the few prophetic books after the Exile, when the distinction confessedly existed, is to be taken in so far over-against the previous silence, the evidence from the last book of the Old Testament is very remarkable. The prophet Malachi not only does not recognise the existence of the two orders, but appears even to set it aside, and to regard the whole tribe of Levi as sacrificing priests, at a time when, according to the critics, the distinction between priests and Levites had existed for more than ninety years, and had been recently laid down in the code of Ezra with the severest penalties for neglecting it. The evident explanation is that from the days of Moses the distinction had been so universally acknowledged that there



could be no risk of mistake in designating the priests as Levites, which they were, although the mere Levites were not priests.

Of the short Book of Malachi a large portion is specially addressed to the priests. There are repeated and severe rebukes against them, as having degenerated from the first faithfulness of the priesthood; and there is afterwards the promise of their being purified as gold by the coming of the Messiah, and their priesthood being acceptable again to the Lord as in former days; the promise embracing New Testament times, but expressed in the terms of the Old Testament. These purified priests Malachi does not designate as priests, but as "the sons of Levi." This term Ezra employs as the distinctive appellation of the Levites when he numbers the people and the priests, and finds "none of the sons of Levi," ch. viii. 15; and Moses uses it repeatedly in the great crisis of their history. "Ye take too much upon you, ye sons of Levi. Hear, I pray you, ye sons of Levi: the Lord hath brought thee (Korah)

near to him, and all thy brethren, the sons of Levi, with thee, and seek ye the priesthood also?" (Numb. xvi. 7-10.) In Malachi the sanctified priests, whom he calls simply "the sons of Levi," are to offer acceptable sacrifices on the altar, a privilege from which mere Levites were severely excluded. "A son honoureth his father, and a servant his master: if I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O *priests*, that despise my name.—And now, O ye *priests*, this commandment is for you. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace. For the *priest's* lips should keep knowledge. But ye have corrupted the covenant of Levi.—He shall sit as a refiner and purifier of silver; and he shall purify *the sons of Levi*, and purge them as gold and silver, that they may *offer unto the Lord an offering* in righteousness. Then shall the offering of

Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. i. 6, 11; ii. 1-7; iii. 3, 4).

In this last passage, except for other Scriptures, it would certainly be supposed that all the sons of Levi were sacrificing priests at a time when by universal consent the two orders were distinguished in the most marked manner. Nor can it be pleaded that by "the sons of Levi" the prophet may not mean the priests alone, but may be predicting a time when all the Levites would again be priests; for that would imply his welcoming the abolition of the distinction, just at the time when quite recently (according to the critics) the whole story of Korah had been inserted in the Levitical law to prohibit such an abolition under pain of death. Undoubtedly by "the sons of Levi" Malachi means the priests, the sons of Aaron, the son of Levi. Therefore no omission of the Levites as a separate order in any other book, and no designation of the priests as Levites in other books, can afford any true

evidence against the existence of the distinction when those books were written ; for there is no other book in the whole Bible which seems so completely to recognise only one order among the children of Levi.

2. *Ezra's testimony to their antiquity.*

The affirmative evidence of the pre-Exile distinction between the priests and the Levites is clear, and determines both this special question, and with it one chief part of the whole controversy. The affirmative proof adduced by the critics is in the last portion of Ezekiel, which is neither law nor history, but a prophetic vision of a character that cannot be taken in a literal sense, as shown by its accounts of the division of the land and by the living waters flowing east and west from the Temple. But if it were to be taken into account in this inquiry, all that it could be proved to indicate is that Ezekiel appears to use the term "Levites" for the "Priests"

exactly as Malachi uses the corresponding term "sons of Levi." The most probable meaning of his language is that "the Levites [*i.e.* the priests, the Levites] that are gone away far from me shall not come near unto me to do the office of a priest unto me. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary, shall come near to me to minister unto me" (xliv. 10, 13, 15), both the erring and the faithful having been Levite priests. The supposition of the critics is that in this prophecy of Ezekiel the distinction of the two orders had its origin; that as the fruit of his vision all the sons of Levi, who were not sons of Zadok, were shut out from the priesthood and degraded to the lower rank of Levites; that this degradation may account for the small number of Levites who were willing to leave Babylon; that it was incorporated in the law of Moses by Ezra or some other priest in Babylon, not in its true form of degradation, but under the false pretence of honour to the Levites; and that it was first put into prac-

tical operation on the return of the exiles to Jerusalem.

Every thoughtful reader of the Bible ought to shudder at this scheme, for it turns the Scriptural account of the Levites, in Numbers viii. 5-26, not merely into a fiction, but into a base falsehood, invented to transform their merited disgrace in Babylon into a high honour conferred on them by Moses a thousand years before; and it makes the history in the sixteenth chapter, of the awful destruction of Korah and his two hundred and fifty men by the direct judgment of God, to be a mere fable devised in Babylon to exalt the priesthood. But the whole of this chapter could not have been made up in Babylon, because its history of Dathan and Abiram is briefly rehearsed in Deuteronomy, which the critics acknowledge to have been written before the Exile. Very beautifully and with a fine incidental proof of truthfulness, Moses in his abridged rehearsal makes no mention of Korah, whose children were not destroyed, and were

now listening to his address, whilst the children of Dathan and Abiram had been swallowed up by the opened earth; just as afterwards, in the 106th Psalm, there is the same omission of Korah, whose sons held a high place amongst the singers in the Temple. The new critics, being constrained to accept the narrative of Dathan and Abiram as older than the Exile, suppose that Ezra forged the appalling history of Korah, and inserted it sometimes in a number of verses, at other times in one verse, and again in a single word, interweaving it with the older history of Dathan and Abiram. In Scotland, a few years ago, it would have been thought impossible to believe this, and at the same time to believe in the Bible; it would have been thought quite as irreverent as to deny its inspiration.

If we turn now to Ezra himself, who is unjustly accused of this astounding forgery, we find that he plainly denies that the distinction between the priests and the Levites was made by himself or by Ezekiel or by any one

else in Babylon. The new critics hold that the sacred writers assigned fictitious dates to their laws, and clothed them with fictitious histories; further, that their actual histories are full of mistakes when they refer to past events out of the range of their own knowledge; and even go so far as to say that they have little regard for historical truth. "According to him (the priestly author) the difference between priests and Levites was original, was based upon the extraction of each, and had been acknowledged by Moses from the very beginning, and emphatically maintained by Jahveh in the desert, on the occasion of Korah's rebellion. The fact that all this is entirely unhistorical does not trouble our writer.—The historical reality has but little value in his eyes. He sacrifices it without hesitation to his need for a minute and tangible representation of the past" (Kuenen's *Religion of Israel*, vol. ii. pp. 168, 158). But no believing critic will hold that an inspired writer can wilfully falsify facts within the range of his own knowledge; and if critics



hold this in the case of Ezra, they destroy the foundation of their whole structure. If Ezra is untrustworthy in things known to himself, his whole narrative, his procedure, his discipline, and his bringing up the law from Babylon, on which their whole theory hangs, must all be set aside as unworthy of credit.

Now Ezra in his own person states that the distinction between priests and Levites existed four hundred years before the captivity, not that it originated then, but was then in existence. In the narrative of the founding of the temple in Ezra iii. 10, there is the clear testimony that "they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, *after the ordinance of David, king of Israel.*" Quite apart from any theory of our own we accept equally all the Scriptures, but because these words are not written in the first person many of the critics will not allow them to have been written by Ezra; and against all reason they deny the authority of the words

that are against their own theories, while they magnify every word that can be turned in their favour. We therefore pass on to refer to chap. viii. 15-20, which some of them hold to be given to us in Ezra's own words. If the vision of Ezekiel in Babylon ordained for the first time the distinction of the Levites from the priests, Ezra the scribe could not but be well acquainted with that recorded ordinance; if the first practical operation of the new law was in the first exodus from Babylon, Ezra the priest must have known exiles in Babylon, both priests and Levites, who witnessed that exodus; and if the slowness of the Levites to go up to Jerusalem with Zerubbabel and with Ezra was caused by their official degradation, the fact must have been very familiar to Ezra. In so limited a community if so great a change was first enacted in Babylon where it lay dormant, was first brought into use after the first return of the exiles to Jerusalem, and was first brought up to Jerusalem in its formal enactment amongst the laws of Moses by Ezra

himself, its origin in Babylon must have been as well known to Ezra as any event in his own life.

Now in Ezra the Levites are named twenty times, and always in distinction from the priests; in the following narrative Ezra expressly distinguishes between the two orders; and he states plainly that David and his princes appointed the Nethinim as servants to the Levites. "And I viewed the people, and the priests, and found there *none of the sons of Levi*. Then sent I for Ariel, for Shemaiah, and for Elnathan,—men of understanding. And I sent them with commandment unto Iddo the chief, at the place Casiphia.—And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; and Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren, and their sons, twenty; also of the Nethinims, *whom David and the princes had appointed for the service of the*

*Levites*, two hundred and twenty *Nethinims* : all of them were expressed by name" (Ezra viii. 15-20). Apart from inspiration, Ezra might have ample historical records to prove that David had appointed the *Nethinim* for the service of the *Levites*. This, however, is no part of the argument, but the indisputable fact that if the distinction between the priests and the *Levites* was first made in Babylon, Ezra must have known it, and could never have written of the *Levites* as a separate order in the days of David, and have stated that this king had appointed the *Nethinim* for the service of the *Levites*. That under the name of *Levites*, Ezra does not include the priests, but designates those whom he had just called "sons of Levi" (ver. 15), is clear from the whole connection ; in verses 29 and 30 he speaks again of "the priests and the *Levites*;" and in vii. 3, 24, we read of "the priests and the *Levites* and the *Nethinims*."

Ezra, who most of all represents the ideal Moses of the critics, thus plainly denies the

degradation of the Levites in Babylon, which is the main prop of the alleged Priestly Code.

III. THEIR IDEAL MOSES OF A THOUSAND YEARS  
IS AN IMPOSSIBLE UNITY.

Receiving the sacred books in their natural sense, we have from the second chapter of Exodus to the last chapter of Deuteronomy, including Leviticus and Numbers, the space of forty years with the history of Israel and the laws given by Moses during that period. The last chapter of Deuteronomy is evidently written by another author; that which Moses had spoken of as what "the Lord said unto me," it speaks of as what "the Lord said unto him;" it calls Moses for the first time "the servant of the Lord;" and it records his death. These four books narrate that the Ten Commandments were spoken directly to Israel by God himself, and written by him on the tables of stone, and that all the other laws were given by Moses from the Lord to the people, either in speech or in writing, or in both. The narrative

appears to have been all written by him ; under God he is the centre of all the transactions that are recorded, and there is no part of the history with which he is not immediately concerned. No other man ordains any law or ordinance whatever ; and all the events in these books are recorded as having taken place from the banks of the Nile to the banks of the Jordan, and all the statutes as having been enacted during these forty years.


To suppose that the Ten Commandments and the subsequent statutes were inwoven into a fictitious narrative and presented to us under the mask of historic truth ; and that most of these subsequent statutes under the name of Moses were written by different authors during a thousand years after his death, and were clothed by them with fictitious incidents in his life, is to divest the whole of all truth and of all divine authority, and to leave us nothing that is worth upholding.

In order to make our position definite, we restrict our present study to this clearly defined

period, excluding all that was written by Moses regarding previous times, and confining ourselves to what he did or said or wrote during the forty years of his special commission by God to lead Israel out of Egypt to the land of promise. The question at issue is, Are the words we now possess in Exodus, Leviticus, Numbers, and Deuteronomy the words of Moses himself during the period of forty years ; or are they the accumulated and interpolated words of a succession of authors from Moses downward, till after the death of Ezra, but all written in the name of Moses ? The one position is that God gave Israel by Moses a great institution under which Israel was to be trained, unto which the people were to be conformed, and in obedience to which the nation was to be blessed from age to age. The other position is that the ordinances were gradually framed according to the condition and circumstances of the nation till they grew into the full system which we have now in these books. The new critics think it unlikely and not according to

ordinary natural laws that such a system should come out in its fulness apart from a long historical process.

The fact and the necessity of divine interposition we earnestly maintain; but if this interposition is conceded, the whole circumstances agree with the complete Mosaic system having been the work of one great legislator. The nation born in a day by its deliverance from the bonds of Egypt; the miraculous sustenance in the wilderness; and the long training as of children under a father's patient teaching, all accord with the recorded result, and are all in harmony with the written history and laws. The law both in itself, and in its all arising in one generation is only by divine revelation; but the revelation is confirmed by the fact that there has not been discovered in all these writings a line that is incongruous to Moses in the wilderness. It would not invalidate the argument to allow, as many hold, that certain brief parenthetical explanations may have been added, as by Ezra; but there is no need for






such an allowance, and the simple position is the best, that every line in these books from Ex. ii. 11 to Deut. xxxiii. 29 is such as may have been written by Moses himself. In some parts another may have written what Moses spoke, but all may naturally have been written by him. Of Genesis also and the beginning of Exodus we fully believe him to be the author, but in them he does not write from personal acquaintance with the facts.


On the other hand, the position taken by recent critics is that Moses was or may have been the writer of the greatest of these laws, as well as of institutions put into writing at a later period, that in the ages between Moses and Manasseh other laws may have had their origin, that about the time of Josiah Deuteronomy was written, that during the captivity in Babylon a new code filling a large part of Exodus and of Numbers, and nearly the whole of Leviticus, was written, chiefly by Ezra, and supplemented by other writers after his death. The critics who take this

view hold at the same time that the scriptural writers constantly depict past events with a colouring of their own time, which would inevitably lead them into obvious and numerous mistakes both in time and place, in the fictitious productions of a thousand years. It is incredible and impossible that writers in the wilderness, in Jerusalem, in Babylon, and in Jerusalem again, should have pieced together a great body of laws and ordinances, each man inventing and interpolating according to his own mind ; that they should all have agreed to sink their own names and to personate Moses in the wilderness where none of them but himself had ever been ; and that none of them, prophet, priest, or scribe, after one or five, or seven or ten centuries, should have written what was incongruous to Moses, in time, or place, or language, or circumstance, or character. The unity of the acts and writings of a living man through a period of forty years confirms his identity ; the unity of an ideal man through an alleged millennium of time, as if through a



single life, proves that the allegation is untrue, because such a unity is impossible.

If critics begin by laying down a philosophical plan of what these books of Moses ought to be ; if they believe that their successive authors did not fetter themselves by the lines of historical truth ; if they hold themselves free to assign different dates to the chapters, verses, and words, so as to make the whole conform to their own theory ; if finally they are at liberty to strike out as interpolations, or to alter as mistakes whatever else will not work up into their preconceived system ; they may by scholarly industry, by ingenuity, and by blindfold perseverance make them assume to their own minds the form which they had resolved on as their only allowable shape. But after all this has been done, there remains the insuperable difficulty that in these books, with so many authors putting their own words into the lips of Moses, the critics have really detected nothing which Moses himself might not have written.



It is a sure and a grand testimony to the true Moses that his adversaries have found in him no flaw proving him to be false. It is destructive to the ideal Moses that the alleged patchwork of a thousand years is all of one ancient piece, and bears no palpable token of the hands of its various workmen, so different in character, so remote in country, and so distant in age from each other.

## CHAPTER II.

### THE AUTHOR OF THE MOSAIC BOOKS THE SAME THROUGHOUT.

THE historical Moses of the Bible, the author of the four specially Mosaic books, is thoroughly consistent in all his writings; he is the same man in them all; in all his words, in all his recorded events, in all his ordinances, in all his laws, and in all his character. He employs no words which Moses, the brother of Aaron, could not have used, narrates no event he could not have known, frames no ordinance he could not have prescribed, writes no law he could not have issued, and assumes no character in which he could not have acted.

#### I. THERE ARE NO WORDS IN THESE BOOKS THAT COULD NOT HAVE BEEN USED BY MOSES.

In this part of our subject we cannot include

the argument from the mere use of different words in different books or parts of books (*Old Testament in Jewish Church*, p. 433), which is of far too shadowy a character to be depended on, and would serve to prove that the works of our best authors are not their own. (Mr. Stanley Leathes in *Boyle Lectures* for 1868, p. 283.)

There are expressions in the books of Moses that are never used afterwards ; of which one of the most remarkable is in the frequent description of the end of life, first applied to Abraham, that he was "gathered unto his people," and occurring in Genesis, Numbers, and Deuteronomy, but in no later books. There are also expressions common in the other books of the Bible, which never occur in the books of Moses ; such as the title "The Lord of hosts," which is so frequent afterwards, but is never used by Moses.

While these books of Moses have thus their own peculiarities, there is no word or phrase found in them which Moses himself could not have used. A very sufficient proof of this

statement is presented in the following passage, in which the phrases or words that are adduced must be regarded as the most decided instances that can be found of alleged terms which Moses could not have employed. We have marked the most startling sentence :—

“There has been a great controversy about Deuteronomy i. 1, and other similar passages, where the land east of the Jordan is said to be across Jordan, proving that the writer lived in Western Palestine. That this is the natural sense of the Hebrew word no one can doubt, but we have elaborate arguments that Hebrew was such an elastic language that the phrase can equally mean ‘on this side Jordan’ as the English version has it. The point is really of no consequence, for there are other phrases which prove quite unambiguously that the Pentateuch was written in Canaan. In Hebrew the common phrase for ‘westward’ is ‘seaward,’ and for ‘southward’ ‘towards the Négeb.’ The word Négeb, which primarily means ‘parched land,’ is in Hebrew the proper name of the dry steppe district in the south of Judah. These expressions for west and south could only be formed in Palestine. Yet they are used in the Pentateuch, not only in the narrative but in the Levitical description of the tabernacle in the wilderness (Exod. xxvii.). But at Mount Sinai the sea did not lie to the west, and the Négeb was to the north. *Moses could no more call the south side the Négeb side of the tabernacle than a Glasgow man could say that the sun*

*set over Edinburgh.* The answer attempted to this is that the Hebrews might have adopted these phrases in patriarchal times, and never given them up in the ensuing four hundred and thirty years; but that is nonsense. When a man says 'towards the sea,' he means it. The Egyptian Arabs say seaward for northward, and so the Israelites must have done when they were in Egypt. To an Arab in Western Arabia, on the contrary, seaward means towards the Red Sea."—*The Old Testament in the Jewish Church*, p. 323.

The objection to the employment by Moses of the phrase in Deuteronomy i. 1, translated "this side of Jordan," is not here pressed; and for its use by him we must refer to our previous examination of the objection (*Our Old Bible: Moses on the plains of Moab*, p. 18). The literal translation "on the other side of Jordan" is certainly the best, if it is clearly understood that Moses means by these words the same eastern bank of the river on which he now stands.<sup>1</sup> So far from its being improbable that

<sup>1</sup> Of all renderings of Deuteronomy i. 1 that have been suggested, the one "across Jordan" which is adopted in the preceding extract is surely the least felicitous, because the translation, "These be the words which Moses spake unto all Israel across Jordan," means that Moses stood on one side and Israel on the other side of the Jordan, and that the aged legislator spoke to the people across the rushing river.



Moses should have so called this eastern bank, there has never lived a man on earth to whom those steppes of Moab were equally "the other side of Jordan;" and it was of all things the most natural for him to open the record of his noble dying address with the introduction: "These be the words which Moses spake unto all Israel on the other side Jordan in the wilderness." Next to the glory of his God, it had for eighty years been the one ruling desire of his life to cross the Jordan with Israel into the land of Canaan. Although Bashan and Gilead were now included in the land of promise, it appears not to have occurred to Moses that the conquest of those lands was to form part of his life-work; and all he asked of the king of Heshbon was liberty for Israel to pass through his borders peaceably, that they might cross the Jordan into Canaan. Israel was now about to cross it, but he was himself arrested on the banks of the river, and to his most earnest entreaty to enter the "good land" all the answer he could obtain was the privilege of seeing it with his eyes. "On the

other side Jordan in the land of Moab began Moses to declare this law" was therefore the most fitly pathetic opening of the old man's dying words to his people ; marking the spot on which he stood as on the other side of the dividing river from the land in which his heart had lodged for fourscore years. Of men before or since, "the man Moses" was the one to whom most of all that final stance on the plains of Moab was "the other side of Jordan," from the earnestly coveted land of rest for the "wandering foot" of the tribes of Israel.

But the author leaves this point as of no consequence, and takes up the expressions used for the South and the West in Exodus xxvii. and elsewhere, not only in the narrative, but in the description of the Tabernacle, which he holds to prove beyond all question that the Pentateuch was written in Canaan. If these strong assertions were true, they would take a chief place in the whole argument of the book. But while we would gladly defer to the high authority of Professor Robertson Smith

in Hebrew, with which he is familiar in a way to which we make not the remotest claim, yet his own appeal, as well as ours, is to the Hebrew Bible.

Let us look first at the more general arguments on the two phrases, and then at the special arguments on each.

1. *The general argument on the South and the West.*


“In Hebrew,” Professor Smith says, “the common phrase for ‘westward’ is ‘seaward,’ and for ‘southward’ ‘towards the Negeb,’” and because these designations, as he holds, could only have been formed in Palestine originally, he repudiates the idea that they could have been used by Moses for the description of the tabernacle in the wilderness; thus disproving, as he believes, the historical authenticity of the account given to us in Exodus.

That the common Hebrew word for the west originally meant the sea is allowed by all,

though not that the term for the south was derived from the Desert of Judah; but words often lose their original meaning in all languages, and it seems probable that in the days of Abraham these terms were used for the west and the south in general without any definite reference. In the promise of the land in Gen. xiii. 14, Abraham is asked first to look northward in a Hebrew term that is entirely and confessedly general; and when he is asked next to look southward, it is probable that this term is taken like the corresponding one in a merely general sense. Then he looks eastward, for which again the Hebrew term is absolutely general, rendering it in like manner probable that the corresponding westward is also general.

For a striking instance of the danger of limiting the use of words to their original meanings we need only refer to page 441 of the same volume, where we find the following similar argument against the antiquity of the account of the altar of witness in Joshua xxii. : "The speeches in their present form must be late, for at ver.

28 the altar is said to be constructed on the *tabnith*, manner of *building*, of the altar before the *mishkan*. *Mishkan*, which means the divine dwelling, is a word of the Levitical law and the Second Temple, and the altar in the author's mind is not the small brazen altar of the Tabernacle, which was not *built*, but the huge stone altar of the Second Temple." The argument on the Tabernacle (*mishkan*) is of no value, because it takes for granted that the accounts of the Tabernacle in Exodus and the other books of Moses were written under the Second Temple, while none of the prophets or historians of the Second Temple apply the term to that temple; and it further takes for granted that the reference to the Tabernacle in the Lord's address to David in 2 Sam. vii. 6 was also written under the Second Temple. But we quote the passage for its instructive argument on what our Bible correctly translates the "pattern" of the altar before the Tabernacle; there being no reason why a large stone altar should not be made after the model of a



small brazen one, more than why a stone palace should not be built after the pencilled plan of the architect. But the Hebrew word translated "pattern" originally means "building," and the author, adhering to his conception that this must therefore always remain its meaning, argues that the "pattern" must have been a stone "building." To his exactly similar argument on the south and the west in Exodus it is a very sufficient answer to state that if the Hebrew *tabnith* (pattern) must everywhere retain its original sense of "building," then the tongs and the snuff-dishes which were to be made "after their pattern (*tabnith*) in the mount" (Exodus xxv. 38-40) were to be "built" in the likeness of a stone "building"; and "the form (*tabnith*) of an hand" in Ezekiel viii. 3 must have been "built" of stone. To such impossibilities in translation are we led by adopting the author's principle of adhering to the first meaning of words.

As regards the alleged foolishness of supposing that Moses in the wilderness used the

terms for the south and the west which the patriarchs had employed in Canaan, it must be remembered how distinct Israel must have been kept from the Egyptians although dwelling amongst them, how ardently they clung to the promised land and all its associations, and how Egypt was for them only a place of temporary exile. Canaan was to Israel the land alike of the past and of the future ; there they had already buried their father Jacob, who had bound them by oath not to leave his body in Egypt ; and they kept the bones of Joseph to carry up with them in their exodus. There is no reason to think that in coming out of Egypt, "where they heard a language that they understood not," they spoke a different Hebrew from that of their fathers in Canaan ; and, as already noted, words once embodied in a language often retain their meaning without reference to their origin.

Even if in Egypt the mass of the people had partially altered their speech, of which there is no evidence, yet in their hardest bondage they

had elders over them who must have known well the hallowed words in which God had spoken to their father Abraham, "the northward, and southward, and eastward, and westward," in the promise of the land. The same promise was repeated to Jacob at Bethel : "The land whereon thou liest, to thee will I give it, and to thy seed ; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south" (Gen. xxviii. 14). These words were Israel's titles to the land of Canaan ; their cherished charter from the King of all the earth bestowing this portion of the earth on them ; and if, therefore, in Egypt they lost any words of their forefathers' speech, we may hold it for certain that they would not let slip the memorable words for north and south and east and west, on which all their national hopes depended. Both in Canaan and in Egypt Jacob would carefully rehearse to his sons the Lord's promise of the land in the very terms in which it had been given ; and as the



promise alike to Abraham and to Jacob embodied the old Hebrew words for the south and the west, these would not fail to be perpetuated from generation to generation till they were fulfilled.

For Moses himself Canaan was the promised land to which he was to lead his people Israel; the north, south, east, and west in the promise that constituted Israel's claim to the land were written on his memory and in his heart as with a pen of iron and the point of a diamond; and when he was recording the history of Israel, wherever he stood, there could be nothing so natural to him as to retain those hallowed terms, alike on account of the past and of the future, unaffected by Israel's passing exile from the land of their fathers.

## 2. *The argument from the South.*

As regards the South, before it can be said that "at Mount Sinai the Négeb was to the north," it must first be proved that the Négeb derived its name from the dry steppe of Judah,

and next that it always retained this purely local meaning, and was not used to signify the south in general. Gesenius, taking parchedness for the origin of the word, makes first of all its general meaning to be the south, of which he gives several examples, as in Exodus xxvii. and Psalm cxxvi. Afterwards he gives two specific meanings, of which the first is the southern district of Palestine and the second is Egypt, both of which he takes merely as special applications of the more general term for the south. Fürst, in his Hebrew Concordance and in his Lexicon, agrees with Gesenius in giving the south as the meaning of the Négeb, in deriving it from parchedness, and in recognising the Négeb of Judah as a name originating in the general term for the south. Against such authorities the author may hold with some other Hebrew scholars that it was the dryness of the Judæan steppe that originated this name for the south in the land of Canaan; but no great conclusion can be founded on so doubtful an opinion as if it were an authenticated fact.

That critics should hold their different opinions on the origin of one of the Hebrew words for the south is of slight importance; but the argument takes a graver form when it is held not merely that the Négeb was originally the Desert of Judah, but that it retained this restricted meaning exclusively, and did not come to signify the south in general. The author's affirmation on this point is so decided as to call for a detailed proof of the error.

In the nature of the case many or most instances of the occurrence of the term Négeb determine nothing on its more special use, as in the designation of the southern aspect of the temple (1 Kings vii. 25), which will be held to refer to the south of Judah, although the only natural reference is to the south in general. But a testing example occurs in Ezekiel xx. 46—xxi. 5, where the prophet living in Chaldea, north of Palestine, prophesies against "Jerusalem, the holy places, and the land of Israel," under the designation of the south in three different Hebrew terms. One of these terms,

and the only repeated one, is the Négeb; but here it cannot possibly mean the Southern steppe, for this would lower a great and leading prophecy against Jerusalem and the whole land to a mere denunciation of the wilderness of Judah. The "forest of the south," or "the forest of the south field," is the forest of the Négeb; and the critics, both older and more recent, are agreed that it denotes Palestine and its people. Ewald takes it to refer to the trees of Lebanon, which is in the north of the land, as an image of its people. "From the north, where he is, Ezekiel must turn towards the south, that is, towards Palestine, which is more specifically designated by the name 'forest of the field,' *i.e.* Lebanon." Reuss takes the "forest of the south" for Palestine and its inhabitants: "La forêt est ici un peuple; ce peuple habite une contrée méridionale. Ézéchiél vivant dans la haute Mésopotamie, le sud, pour lui, sera la Palestine. Les arbres secs et les arbres verts représentent la totalité de la population, les bons et les méchants indistinctement."

Ezekiel, living in Chaldea, thus calls Palestine the Négeb, not only with no reference to the wilderness of Judah, but so that such a reference would destroy the whole meaning of his prophecy; and he evidently so calls it because the Négeb was a common Hebrew word for the south, quite apart from any such allusion.


In like manner in the Book of Daniel the Négeb is used twice in the eighth chapter for the south in general quite apart from Palestine, viii. 4, 9; and ten times in the eleventh chapter for the land of Egypt, xi. 5-40. "The king of the Négeb (the south) shall be strong. The king's daughter of the Négeb (the south) shall come to the king of the north. Out of a branch of her roots shall one stand up . . . and shall enter into the fortress of the king of the north . . . and shall also carry captive into Egypt their gods. The king of the Négeb (the south) shall come into his kingdom, and shall return into his own land," xi. 5-9. According to the criticism before us, the king of the south must have been some great monarch

of the wilderness of Judah, but the prophet informs us that he was king of the highly fertile land of Egypt. Because that country is in the south he is called king of the Négeb, and it might quite as well be said that the Négeb must mean the rich land of the Nile, as that it must mean the dry steppe of Judah.


It is, then, most certain that the critic is in error; and that the Hebrew word used by Moses for the south side of the Tabernacle is a general designation of the south, and would be used at Mount Sinai as freely and as correctly as in Palestine.

### *3. The argument from the West.*

If Professor Robertson Smith's opinion on the origin of the term for the south were correct, there would be little occasion left for discussion concerning the west, for if the dry steppe of Southern Judah gave its Hebrew name to the south in general, still more readily might the name of the Mediterranean Sea become a general designation for the west.



There is conclusive proof that when a Hebrew said, "towards the sea," he might simply mean the west and not the sea. Professor Smith writes that "the Egyptian Arabs say seaward for northward, and so the Israelites must have done when they were in Egypt." But the author of the Book of Exodus, writing either in Egypt or of it, and with an intimate knowledge of the country, speaks of a strong "sea-wind" (Ex. x. 19) carrying the locusts into the Red Sea. According to this view, it must have been a "north wind," as in the present speech of the Egyptian Arabs; but a north wind would not have carried the locusts into the Red Sea. The Vulgate, our English Bible, Gesenius, Fürst, Keil, and Delitzsch render it a west wind. There are good critics who hold that it may be taken more widely for a sea-wind, in the sense of a wind from the north-west; but we are not aware that any have rendered it a north wind. The evidence is not for, but against the supposition that Israel in Egypt called the north wind a sea-



wind ; for it seems probable that it is the west wind that is here spoken of under the old Hebrew term for the sea without any reference to the origin of the word.

But there are other passages where the term has clearly no reference to the sea, that is, the Mediterranean or Great Sea, but simply means the West ; and in that sense it might be equally used in Palestine or anywhere else. In Canaan it is so used in Joshua xv. 12, "and the west border was to the great sea, and the coast thereof." If Professor Smith's contention were right, these words would signify, "and the (great) sea border was to the great sea ;" but, although he maintains that when a man says "towards the sea, he means it," it is evident, on the contrary, that the writer does not at all refer to the sea, but simply to the west. In like manner before entering Canaan, in Numbers xxxiv. 6, Moses is commanded to say to Israel, "As for the western border, ye shall even have the great sea for a border ; this shall be your west border." But according




to the view before us the verse must bear this impossible meaning, "As for the (great) sea border, ye shall even have the great sea for a border; this shall be your (great) sea border." Ezekiel in the same way uses the term for the west as distinguished from the sea: "The west side also shall be the great sea" (xlvi. 20).

That the word is constantly used for the west is allowed by all, but Professor Smith maintains that it could be so used only as meaning the Mediterranean Sea. But in these three passages it is used not only with no reference to the Mediterranean, but with a most definite and express distinction of the term from that which is used for that sea. It is, therefore, exactly equivalent to our English term west; and there can be no reason why Moses should not have used it in describing the tabernacle in the wilderness of Sinai.

In both the passages which we have quoted from Numbers and from Joshua, Le Clerc translates it "west," although he adheres to the original sense of the "sea" wherever it can

be maintained. He is not addicted to writing "nonsense," and in his note on the first of these passages he states decidedly that the word in this place does *not* mean the sea, but the west (*non mare sed occidentem sonat*). In using habitually for the west the word that originally signified the sea, it is reasonable to suppose that its original reference to the Mediterranean was not before the mind of the Israelites; and these three examples are of a testing character as proofs to this effect. If to Moses or Joshua or Ezekiel the word, in the sense in which they were employing it for the west, had suggested the idea of the Mediterranean Sea, they would certainly not have used it so as to say that the Mediterranean Sea border was the Mediterranean Sea; but would have employed another expression for the west, such as "toward the going down of the sun," as in Joshua xxiii. 4. The manner in which they use the term implies that it was so constantly taken simply for the west as not necessarily to suggest the thought of the sea; and it might therefore be used anywhere with equal propriety.



This inquiry results in these conclusions: That there was no reason against Israel retaining in their Egyptian exile the words for north and south, and east and west, which their fathers used in Canaan, and most weighty reasons why they should retain them as expressed in their treasured titles to the land which they had left for a time, and to which they longed to return; that there is sufficient ground for concluding that the Palestine term for the west, originally meaning the sea, or rather in this sense the Mediterranean Sea, was also used as a general term for the west without any reference to the sea at all, and specifically that Moses, Joshua, and Ezekiel use it for the west in express distinction from the Mediterranean Sea; that the term for the south, over which Professor Smith is so triumphant as referring exclusively to the southern desert of Judah, and as therefore a term that could not have passed through the lips of Moses in the wilderness, is on the contrary a well-known Hebrew word for the south in general, and quite

as fitting in a description of the Tabernacle at Mount Sinai as of the Temple on Mount Zion.

For the vindication of the historical truth of Exodus and the following books of Moses, the author of *The Old Testament in the Jewish Church* has rendered an important service by selecting the Négeb as the most signal instance that can be found in them of a wrong Hebrew word. Although the new critical theory is not founded on language, but on the philosophy of development, the value attached by so acute a critic to his mistaken discovery shows how important the evidence of language is held to be for the sanction of the theory.

Accepting these as the best examples of alleged slips in language in these books, and remembering that the writers of the Holy Scriptures are constantly charged by the new critics with depicting the past in the colours of their own times : We are asked by the same critics to believe the incredible supposition that a number of authors, historian, prophet, priest, and

scribe, writing over a period of a thousand years, all put their own words into the lips of Moses as speaking either at Mount Sinai or on the banks of the Jordan ; and that, living either in Jerusalem or in Babylon, all of them succeeded so miraculously regarding both time and place, as never to have stumbled by ascribing to the great Lawgiver a single word that he could not have used.

II. THESE BOOKS NARRATE NO FACTS WHICH  
MOSES COULD NOT HAVE RECORDED.

The most conspicuous example of a supposed error in date is presented by the old and oft repeated objection to the Mosaic authorship of Deuteronomy from the statements in Deuteronomy ii. 12, that "the children of Israel succeeded them (the Horims), when they had destroyed them from before them, and *dwelt* in their stead ; *as* Israel did unto the land of his *possession*, which the Lord *gave* unto them ;" and again in iv. 38, "to drive out nations from before thee, greater and mightier than thou art,

to bring thee in, to *give* thee their land for an *inheritance, as it is this day.*" This objection, with another from Genesis, is stated in these terms in *The Old Testament in the Jewish Church*, pp. 321, 322 :—

"As a matter of fact, the Pentateuchal history was written in the land of Canaan, and if it is all by one hand it was not composed before the period of the kings. Genesis xxxvi. 31, *seq.*, gives a list of kings who reigned in Edom 'before there reigned a king of the children of Israel.' This carries us down at least to the time of Saul ; but the probable meaning of the passage is that these kings ruled before Edom was subject to an Israelite monarch, which brings us to David at any rate. Of course this conclusion may be evaded by saying that certain verses or chapters are late additions, that the list of Edomite kings, and such references to the conquest of Canaan as are found in Deuteronomy ii. 12, iv. 38, are insertions of Ezra or another editor. "This might be a fair enough thing to say if any positive proof were forthcoming that Moses wrote the mass of the Pentateuch ; but in the absence of such proof, no one has a right to call a passage the insertion of an editor without internal evidence that it is in a different style or breaks the context."

There is no need for the supposition of a later editor as regards the statements in Deutero-

nomys ii. 12, and iv. 38 ; which, on the contrary, serve as proofs of the Mosaic authorship of the book, because so skilful an imitator of Moses, as the Deuteronomist is allowed by our opponents to have been, would have avoided the use of expressions that might lead to searching questions. In Moses himself there was no occasion to avoid them, because his own previous narrative had amply explained them. The supposed reference in these passages to "the conquest of Canaan" is an entire mistake ; there is in them no mention of the conquest of central Canaan, and there is no allusion to it. In the second and third chapters there is a full rehearsal by Moses of the conquest by Israel of the kingdoms of Sihon, king of Heshbon, and of Og king of Bashan, "nations greater and mightier" than Israel ; and the reference is to the "possession" and "inheritance" of their lands "as it is this day." There is no ground whatever for the plea of a later date which the critics have founded on these expressions, as if they referred to the central land of Canaan. In Deuteronomy

ii. 31, Moses narrates regarding the king of Heshbon, "The Lord said unto me, Behold, I have begun to *give* Sihon and his land before thee; begin to *possess*, that thou mayest *inherit* his land;" and after describing the conquest of Bashan he says of both kingdoms, "This land which *we possessed* at that time—*gave* I unto the Reubenites and the Gadites" (iii. 12). And again, "They *possessed* his land, and the land of Og king of Bashan" (iv. 47).

Exactly similar expressions are used by Moses in the first account of these great conquests: "Israel took all these cities; and Israel *dwelt* in all the cities of the Amorites, in Heshbon, and in all the villages thereof. Thus Israel *dwelt* in the land of the Amorites" (Numb. xxi. 25, 31). "Og the king of Bashan went out against them—so they smote him, and they *possessed* his land" (Numb. xxi. 33, 35). The statements and expressions in Deuteronomy are exactly such as we should expect from Moses' previous statements, and in connection with his expressions in the Book of Numbers.



By Israel afterwards, as well as by Moses at the time, great account is set on these first conquests and possessions. In Joshua we read, "I brought you into the land of the Amorites, and I *gave* them into your hand that ye might *possess* their land" (xxiv. 8). In Nehemiah: "Thou *gavest* them kingdoms and nations: so they *possessed* the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan" (ix. 22). In Israel's thanksgiving in the 136th Psalm (vers. 17-22), for the Lord's wondrous works in bringing them out of Egypt into the land of promise, these earliest conquests and possessions so occupy the chief place that none others are named: "To him which smote great kings, and slew famous kings: Sihon king of the Amorites, and Og the king of Bashan, and *gave* their land for an *heritage*, even an *heritage* unto Israel his servant."

This selected example of an ante-dated fact regarding the land of Israel's possession not only creates no difficulty, but presents a dis-

tinct confirmation of the identity of the historical Moses in his different books.

Again, in Deut. iv. 38, "To drive out nations before thee greater and mightier than thou art, to bring thee in, to give their land for an inheritance, *as it is this day*," there is likewise no difficulty, for the verse describes exactly the historical situation of Israel in the closing days of Moses. The words "as it is this day," could never have been added by Ezra, for Nehemiah is so far from holding that they were then inheriting the land that he confesses they were merely servants in it, "Behold, we are servants *this day*; and for the land that thou gavest unto our fathers, behold, we are servants in it" (Neh. ix. 36). As little could these words have been written in the days of Manasseh or Josiah, for ten of the twelve tribes had then been disinherited and carried away. This passage is so far from disproving the Mosaic origin of Deuteronomy, that on the contrary it stands out as a most direct contradiction and disproof of the theory that the book was written by one of the later prophets of Judah.

A similar expression is used in a detail of the same conquest in Deut. iii. 14, in what at first sight appears to be a slightly difficult sense, when it is said that "Jair took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day," for the space of intervening time appears to have been only a few months. It is held by eminent Hebrew scholars that the Hebrew phrase "unto this day" is used for a much briefer interval of time than these words seem to imply with us. That its meaning is not always quite the same as ours may clearly be gathered from Deut. xi. 4, "What he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and how the Lord hath destroyed them *unto this day*." The irreversible destruction of the army with their horses and chariots is certainly what is here intended by the expression; and in like manner the idea of permanence appears to be what is

chiefly meant in reference to the name Havoth-jair. But "that day" on the banks of the Jordan was a most noted period in Israel, dividing the past from the future. Jair had courageously taken those cities, as their conqueror he had called them by his own name, and Moses when Israel is about to cross the Jordan confirms this change of name as a permanent memorial of his conquest, and seal of his possession. After the captivity of the ten tribes no prophet in Judah could have written in these terms, which imply that the cities of Argob still remained in possession of the family of Jair, after whose name they were now called. The passage is, therefore, not a confirmation, but a confutation of the new theory. In like manner the destruction of the horses and chariots of Egypt could never have been described as "unto this day" by any prophet after Rehoboam, under whom the king of Egypt conquered Judah. But Moses had said to Israel leaving Egypt, "The Egyptians whom ye have seen to-day, ye shall see them again no

more for ever ;” and most fitly and naturally when they are now about to enter their own land, he reminds them that the pursuing hosts had been so destroyed by the Lord that they had seen and heard of them no more “unto this day.” So completely does every expression fit the lips of Moses, and of none else.

The accompanying argument against the antiquity of the Pentateuch from the names of the Edomite kings being given by Moses with the note that they “reigned in the land of Edom before there reigned any king over the children of Israel,” belongs to the Book of Genesis (xxxvi. 31), which is not now under our consideration. But there is no reason why Moses should not have made this statement. He undoubtedly anticipates a time when there would be kings in Israel in the laws for their election and guidance in Deuteronomy xvii. 14-20 ; and his whole anticipation of the people’s wilfulness in desiring a king to be “like the nations,” with the apparently almost contrary assurance that the Lord would not-

withstanding choose their king for them, bears a strikingly prophetic resemblance to the historical transaction under Samuel. There is not by any means a contrariety, but a most exact correspondence between the prophecy and the history ; and if we may compare greater things with less, the difficulty of a predicted blessing in connection with an unbelieving and offensive course on the part of Israel is not different from the apparent difficulty in the promise of a blessing to the world through the death of our Lord Jesus Christ, whilst that death by the hands of men was itself the greatest of crimes. Moses again anticipates the possible existence of a king in Israel in Deuteronomy xxviii. 36 when he threatens the disobedient Israel, "The Lord shall bring thee and thy king, which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known ;" and in the chapter immediately preceding that which contains the list of the kings of Edom he records an express promise of kings to arise in Israel : "Kings shall come out of thy loins"

(Genesis xxxv. 11). To believers in the great fact of inspired prophecy there is thus no shadow of inconsistency or of anachronism in the statement made by Moses that those kings reigned in Edom "before there reigned any king over the children of Israel."

It is to be borne in mind that the examples of alleged anachronism in speaking of Israel's possessing their inheritance, although taken from Deuteronomy, are selected from the whole field that includes Exodus, Leviticus, Numbers, and Deuteronomy, and that in both the earliest and the latest anti-Mosaic criticism they are the leading examples of alleged incongruity of date in all these books. As these instances have been shown to be plain misapprehensions of the writer's meaning, we have before us, according to the critical theory, a series of authors throwing themselves into the person of Moses, writing their histories and their laws as if by his dictation, and never once forgetting the great historian whom they personated, or introducing one fact that might not have been

recorded by him, although the last of these supposed imitators lived a thousand years after his death. With the new critics the most frequent of all reasons for rejecting the plain statements of the Bible is that these statements are not probable; but nothing can be more utterly improbable than that such a succession of writers should have preserved an unbroken consistency with the facts and the dates of the life of Moses.

III. THESE BOOKS CONTAIN NO RELIGIOUS  
ORDINANCE THAT MOSES COULD NOT  
HAVE INSTITUTED.

The work of Ezra in Jerusalem is held by the critics to constitute an epoch in the history of Israel, not in the true sense of moving his people to keep the original law of Moses, but of inducing them to accept a new ritual under the old authority of his name. But the whole proof of the new keeping of ritual institutions at this great historical epoch consists in Israel




erecting green booths for the Feast of Tabernacles on the roofs of their houses, and in their courts, and in the courts of the Temple, and in the streets of the water gate and of the gate of Ephraim; and this is expressly stated to have been only the revival of an old ordinance of the personal Moses, the predecessor of Joshua. This is all that can be proved to constitute the new epoch under Ezra. .

“Any one who reads with attention the narrative in the Book of Nehemiah must be satisfied that this work of Ezra’s and the covenant which the people took upon them to obey the law, were of epoch-making importance to the Jewish community. It was not merely a covenant to amend certain abuses in detailed points of legal observance, for the people in their confession very distinctly state that the law had not been observed by their ancestors, their nobles, or their priests up to that time (Nehemiah ix. 34), and in particular it is mentioned that the Feast of Tabernacles had never been observed *according to the law* from the time that the Israelites occupied Canaan under Joshua—that is of course never at all.” (Nehemiah viii. 17.)—*Old Testament in Jewish Church*, p. 56. (Italics are ours.)

The sins for which Israel were exiled from their land did not consist in the neglect of

ceremonial observances, or even of frequenting the high places after the building of the Temple ; but in serving strange gods, in worshipping graven images, in the profanation of the Sabbath, in shedding innocent blood, in slaying the prophets, in walking after their own lusts, in oppressing the poor. In this discussion Israel's observance or neglect of the divine ordinances forms no part of the argument on either side, except in so far as it bears on the denial of these ordinances to Moses. But in the passage just quoted it is assumed that Nehemiah's confession has a special reference to ritual observances, whilst on the contrary what he chiefly confesses is their casting the Law behind their back (ver. 24), not turning from their wicked works (ver. 35), killing the prophets who testified against them (ver. 26), and again not giving ear to the Lord's testimony against them by his Spirit in the prophets (ver. 30) ; it being notorious that the testimony of the prophets was not directed against the neglect of ritual observances. By an intellectual pro-

cess, which we have never been able to grasp, it is constantly supposed that Israel was condemned for their fathers' neglect of ordinances, of which it is alleged that they had never heard. In this passage also, the reference to the Feast of Tabernacles reverses all sound reasoning. Not at all in the penitent confession of Nehemiah, but previously, we have an account of the joyful erection of green booths at this feast, made doubly joyful because this ceremonial had been neglected for a thousand years since the death of Joshua. In the reading of the law and the observance of its ordinances the marked noting of this solitary instance of neglect clearly warrants the inference, that the people were not aware of a similar neglect in the range of other ceremonial institutions, but that they knew them to have been kept by the nation, at least under their better kings. But against all reason the contrary conclusion is drawn, that this exceptional instance is given as an example of a universal neglect of the ceremonial law. In



other respects, however, this particular record is of primary importance ; but before examining it we shall look at the notices of other ordinances in the post-Exile Scriptures.

1. In the Book of Malachi there is no reference to any institution that did not confessedly exist before the Exile. If Ezra had recently brought up the Levitical institutions from Babylon, they would certainly, on the principle of the new critics, have been referred to by this contemporary prophet. His prophecy is brief, but it deals largely with the priests, the temple, and the sacrifices, yet makes no allusion to any ordinance that is peculiar to the so-called priestly ritual of Ezra. In Leviticus it is ordained with great minuteness that no man that is blind or lame or blemished shall "offer the bread of his God." Malachi, while speaking much to the priests, passes this ordinance in silence ; but he rebukes the priests at length for presenting the blind and the lame and the sick for an offering to the Lord (i. 8-14), which is forbidden as expressly in Deuteronomy as in Leviticus.

In Malachi it is prophesied that "in every place incense shall be offered;" but incense which is ordained in the Levitical laws is spoken of in Samuel and in Kings; and in Ezekiel "mine oil and mine incense" are referred to more than once as pertaining to the first Temple while it is still standing. In Malachi (ii. 11) Judah is reproved because he "hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god;" but this profane alliance is not condemned in the Levitical laws, but in the 34th of Exodus, which is not Levitical, and more largely in the Book of Deuteronomy. All these ordinances date confessedly *before the Exile*, and throughout the book there is no reference to any ordinance which the critics refer specially to the Exile. Such a lack of proof have they to adduce in support of their conjecture.

2. In Ezra and Nehemiah a large part of the history turns on institutions that were confessedly ordained before the Exile. Besides the booths at the Feast of Tabernacles, the only

Levitical institutions that are spoken of as observed, if we have not mistaken, are the trespass-offering and the sin-offering, and the Levites' offering of a tenth of their tithe. In the previous history of Israel there is no recorded example of an offender presenting a sin-offering or a trespass-offering, whence the critics infer that these had not then been ordained. But in the entire Scriptures, Old and New, there is no record of the punishment of a thief; it is only in the New Testament that we have the record of the forty stripes save one; and in the case of sin-offerings and trespass-offerings there is no force in the plea that the previous historical silence proves the newness of these ordinances. There is no reason why Moses should not have ordained them.

But the ordinances which occupy a chief place in these two books are either not exclusively Levitical, or not Levitical at all, and are confessedly previous to the Exile. The command to sanctify the Sabbath by ceasing from all work, and the civil laws against usury, and

against holding a Hebrew in slavery, are allowed to have been ordained long before the captivity ; and the prohibition of intermarriage with the Canaanites, the enforcing of which occupies so large a place in the Book of Ezra, has no place at all in what has been called peculiarly the Code of Ezra, or the Levitical ritual said to have been drawn up in Babylon. And in like manner the exclusion of the Moabite and the Ammonite in the Book of Nehemiah from the house of the Lord is founded not on the alleged priestly code, but entirely on the Book of Deuteronomy. So little of even apparent argument can the new theory find for itself in these books.

3. By far the most important notice of any Levitical institution in the post-Exile books is that which regards the Feast of Tabernacles ; both because it furnishes the *only* example of a confessedly long-neglected ceremony, and because the restored observance of the omitted rite occupies so large a place in Nehemiah's narrative. Professor Smith does not maintain that the feast had not been observed, but that

it had never been observed "according to the law;" and the narrative clearly proves that the specially forgotten rite did not originate in Babylon, but was instituted by Moses himself.

The revived observance in Nehemiah viii. 13-18, does not relate to the Feast of Tabernacles itself, but only to the people sitting under booths of green boughs during the feast, for since the days of Joshua had they not "done so" (ver. 17). This is the only part of the feast that can be said to be peculiar to the Book of Leviticus (xxiii. 40-44); and it is supposed to have been devised in Babylon, and brought up to Jerusalem by Ezra. The feast itself is ordained as "the feast of ingathering," in what they call the original code of Moses in Ex. xxiii. 16; it is enjoined as "the feast of tabernacles" in Deut. xvi. 16; but its ritual is given in fuller detail in Leviticus. At the dedication of the Temple the Feast of Tabernacles, or the Feast of the seventh month, was observed by Solomon and all Israel with great magnificence (1 Kings viii. 2, 65); and along with the Feasts of Pass-



over and Pentecost it was annually observed during his reign, for it is said in 1 Kings ix. 25, that "three times in a year did Solomon offer burnt-offerings and peace-offerings;" and in 2 Chron. viii. 13, it is explained that he offered "according to the commandment of Moses three times in a year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." The feast, however, was not merely kept, but there can be little doubt that it was kept in tents, although not in booths of green branches; for Hosea speaks of this as customary in a passage which is usually and rightly referred to the Feast of Tabernacles: "And I, that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feasts" (Hos. xi. 9). After the Exile, before the Temple was built, the feast was kept for the seven days with the daily offerings "as it is written," but without the booths of green branches (Ezra iii. 4).

At a later period, under Ezra and Nehemiah,

when the people were hearing the Book of Leviticus read, they were impressed with the joyful command to take the boughs of goodly trees, of palm trees and willows of the brook, and to rejoice before the Lord their God, and when they had made themselves booths and sat under them, there was very great gladness, "for since the days of Joshua, the son of Nun, unto this day, had not the children of Israel done so." The freshness of this part of the ordinance contributed to the exuberance of their joy; ninety years had elapsed since the first returned exiles had kept the feast round the altar without a temple; and year by year thereafter it had doubtless been kept by Israel. But the oldest of them had never kept it with branches of the myrtle, the pine and the palm; they so kept it now in the belief that so "had the Lord commanded by Moses" (Neh. viii. 14); and if Ezra had invented the festive emblems in Babylon, he would have been guilty of a cruel deception on his people, and been unworthy of all credit.

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But the inspired account states that the festival had been so kept in the days of Joshua, though never since; and when it expressly ascribes the institution to Moses (ver. 14), it must of necessity mean the personal Moses, whose ordinance his successor Joshua, with that faithful generation of Israel, observed in all its fulness. As the ordinance of the leafy booths belongs neither to the critics' Mosaic Code in Exodus nor to their Deuteronomic Code under Josiah, but to their Priestly Code written in Babylon, this testimony in Nehemiah assigns this latest code to Moses himself.

But in *The Old Testament in the Jewish Church* the expression "since the days of Joshua" has been received in a sense exactly opposite to its meaning. It has been taken for "in or since the days of Joshua," and as an express denial that Joshua or any one else had ever observed the ordinance; with the inference that it had never been instituted by Moses, for its origin is the whole subject of discussion. In our English Bible the statement that "since

the days of Joshua the son of Nun the children of Israel had not done so," means that they had done so in his days, but never since, and the meaning of the Hebrew is the same. The Hebrew phrase "from or since the days," sometimes, indeed, means "since the beginning of the days," as in the question put to Job, "Hast thou commanded the morning since thy days?" which includes "in thy days," and denies that it had ever been done; but this springs out of the connection, and is not inherent in the idiom. The phrase is used regarding Hezekiah's passover in 2 Chronicles xxx. 26, "So there was great joy in Jerusalem; for since the time of Solomon son of David, king of Israel, there was not the like in Jerusalem." That the inspired author does not mean to exclude Solomon, but specially to note his keeping of the passover, is certain, because Solomon is the first king under whom he records the keeping of the passover (2 Chronicles viii. 13), and Hezekiah is the second; and between these two reigns, after the division of the kingdom, there had been no passover equal to Hezekiah's.

In the subsequent reformation under Josiah there was one still greater, of which it is said in 2 Chronicles xxxv. 18, "And there was no passover like to that kept in Israel from (or since) the days of Samuel the prophet, neither did all the kings of Israel keep such a passover as Josiah kept." The same inspired writer, who states that Hezekiah's passover was the greatest since the days of Solomon, says that Josiah's was greater than Solomon's or any other king's, and could not be equalled since the days of Samuel; and to suppose that there was no such passover kept in the time of Samuel is to rob language of all meaning. Still further, the account of this passover in 2 Kings xxiii. 22 is in these words: "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah:" ἀφ' ἡμερῶν τῶν κριτῶν, καὶ πάσας τὰς ἡμέρας βασιλέων. (*Sept.*) No such passover had been kept "*from* the days of the judges, nor *all* the days of the kings," making it clear beyond all

doubt that the statement "since (or from) the days of Joshua the son of Nun unto that day had not the children done so," means that they had kept the Feast of Tabernacles in green booths in the days of Joshua, but never since.

The learned critic whose interpretation of this passage we have had to disprove *accepts* its testimony under a forced and unwarranted construction of the Hebrew phrase; this acceptance cannot be withdrawn on account of its true meaning; and the accepted testimony in its natural, idiomatic, and only possible sense, simply overturns the theory of Leviticus having been written in Babylon and not by Moses.

IV. THESE BOOKS CONTAIN NO CIVIL LAW THAT  
COULD NOT HAVE BEEN ENACTED BY  
MOSES.

Till our critics shall have shown how King Josiah could have sanctioned and issued the Deuteronomic commands for the destruction of the Canaanites, who were his own recognised subjects, all other questions on the civil laws of

Moses are of a very secondary character (*Our Old Bible*, pp. 40-45). But whilst only the personal Moses could have issued these commands, strong statements have been made that the Mosaic books contain certain laws that are incompatible with each other, because they are fitted for quite different states of society.

The best known and apparently the most important instance of a civil law which it is alleged that Moses could not have enacted is the statute that limits the judicial beating of an offender to forty stripes (Deuteronomy xxv. 1-3); for the statute does not directly ordain the punishment of beating, but refers to it as if already in use, and ordains that the stripes shall not exceed forty, lest "thy brother should seem vile unto thee." In *The Old Testament in the Jewish Church* it is maintained that this was a new law of a date long subsequent to Moses; that it implies a higher state of civilisation than existed in Israel in his day, that he could not have enacted it because it could not co-exist with the old law of retaliation, that

the law of retaliation was obsolete at the date of its enactment, and that the priests afterwards re-introduced it into Leviticus. These four conclusions form a very curious tissue of reasoning and inference ; and they are so deftly woven together that, were it not in the cause of sacred truth, one would almost grudge to touch the gossamer web, because to touch it is to destroy the whole fabric. This intricate process of argument and inference is contained in the following passages, in which we have marked some of the leading thoughts :—

“In general we see that the civil laws of Deuteronomy belong to a *later stage of society* than the First Legislation. For example, *the law of retaliation*, which has so large a range in the First Legislation, is *limited* in Deuteronomy xix. 16 *seq.*, to the case of false witness. And with this goes the introduction of a *new punishment*, which, in the old law, was confined to slaves. A man who injures another may be brought before the judge and *sentenced to the bastinado* (xxv. 1 *seq.*). The introduction of this degrading punishment in the case of freemen indicates a change of social feeling. Among the Bedouin Arabs no sheik would dare to flog a man ; for he would thereby bring himself under the law of retaliation ; and so it was in Israel in the old times” (pp. 266, 267).



"A close study of the Levitical laws, especially in Leviticus xvii.-xxvi. shows that *many* ancient Torahs were *worked up*, by successive processes, into the complete system as we now possess it. In Leviticus xxiv. 9 *seq.*, for example, we find the old law of retaliation for injuries not mortal, which is *already obsolete* in the Deuteronomic code. The *preservation of such a Torah* shows that the priests did not give up their old traditional law *for the written code* of Deuteronomy" (p. 384).

In the light of the acknowledged inspiration of the Holy Scriptures this last statement is altogether inexplicable. The asserted *limitation* of the law of retaliation to *perjury* by the code of Deuteronomy becomes an untoward fact for the new theory; for the old law being found in Leviticus would prove it to be the older book of the two. But the difficulty is got over by the discovery that the priests took their old traditional law, which had been *authoritatively* abolished by the *latest written revelation* of the divine will, and inserted it in their new book of laws; thus asserting their *independence* of that revelation by "not giving up their old traditional law for the

written code of Deuteronomy ;" a supposition which degrades the divine law of Moses into the unholy and crafty device of an ambitious priesthood.

The foundation of all this critical romance is the alleged extinction of the original law of retaliation at the date of Deuteronomy with its written sanction of that extinction ; and to dissipate the whole there is nothing needed but the very simple, if rather tedious task of showing, what we should have thought obvious to every reader, that the original law of retaliation is expressly confirmed and enforced by the code of Deuteronomy. It must be noted that there is here no question about the manner in which the law was executed, but simply about its unaltered obligation at the time Deuteronomy was written. On account of the enactment in Numbers xxxv. 31, that no satisfaction was to be taken for murder, learned Jews have held that even under this law the penalties for injuries not mortal were commuted at the discretion of the judge ; and it has been held by

scholars of great authority that this might certainly be done if the injured man did not himself demand the literal penalty, and acquiesced in some other satisfaction. But such questions do not at all affect the period of time during which the law continued in force.

The law of retaliation is found in the laws of Exodus xxi., xxiii., which were spoken by God to Moses, and were written down by Moses himself (Exodus xxiv. 23). This law (Exodus xxi. 22-25) starts from the infliction of bodily injury through strife supposed to originate in a particular case ; but its statement of retribution is fuller than anywhere else, and seems certainly designed to apply to all wilful injuries. "If any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

In Leviticus xxiv. 19, 20, the law is repeated in less detail and in quite general terms, including all such cases : "If a man cause a blemish in his neighbour, as he hath done, so shall it be

done to him ; breach for breach, eye for eye, tooth for tooth ; as he hath caused a blemish in a man, so shall it be done to him again."

In Deuteronomy xix. 16-21, this is made the basis of further legislation, and is extended from the case of the man who wounds his neighbour with his hand, to the false witness who strikes only with his tongue, but whose undetected perjury would have inflicted the wound by the award of the judge : " If a false witness rise up against any man to testify against him that which is wrong ; then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days ; and the judges shall make diligent inquisition ; and, behold, if the witness be a false witness, and hath testified falsely against his brother ; then shall ye do unto him, as he had thought to have done unto his brother : so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall

not pity ; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." In this statute the detailed retaliation, " life for life, eye for eye," has an evident reference to the still fuller detail in Exodus ; the command " Ye shall do unto him as he had thought to have done unto his brother," plainly refers to the Levitical words, " as he hath done, so shall it be done unto him ;" and the sanction to the judge, " thine eye shall not pity," is evidently added as a warning against leniency on account of the injury having only been intended and not inflicted.

Now in this Deuteronomic code the witness, who has falsely sworn against a man to the loss of his eye or his tooth, if his false oath had been accredited, is to forfeit his own eye or his own tooth for the perjury, " ye shall do unto him as he had thought to have done unto his brother." But when the falsely accused man, if found guilty, would have lost his eye or his tooth, for what imputed crime would he have suffered this penalty ? According to the law of Moses, or according to any supposed tradi-

tional law of which there is any trace in the Scriptures, he could not have been sentenced to this punishment for theft or for any other crime whatever save the one of putting out his brother's eye or his brother's tooth. Therefore the law of retaliation is of necessity recognised in the Deuteronomic Code as in full force, and is made the express basis of extending the same penalties to the crime of perjury. If the law had become *obsolete* or been *limited to the case of false witness*, the enactment as against perjury was a dead letter; for the perjured man would not have forfeited his own eye or his own tooth, if the man whom he accused was not liable to forfeit his for the imputed crime of putting out his neighbour's eye or his neighbour's tooth.

In the light of the certain fact that the Book of Deuteronomy thus expressly confirms and enforces the original law of retaliation, what becomes of the assertion that it was obsolete when this book was written; of the assertion that Deuteronomy belongs to a later civilisa-

tion than the law of retaliation ; of the assertion that because by its written act against perjury the old law of retaliation was definitely set aside in Deuteronomy, the priests of the Exile “worked it up” again into the Book of Leviticus ; and finally of the assertion that the law of retaliation and the Deuteronomic penalty of forty stripes could not be in force at the same time !

V. THESE BOOKS CONTAIN NO CIRCUMSTANCES OR CHARACTER IN WHICH MOSES COULD NOT HAVE ACTED.

The oldest are likewise the newest objections that have been taken to the manner of writing in these books ; it has been and is alleged to be unnatural that an author should write his own history in the third person. The substance of these objections is given in the following extract from *The Old Testament in the Jewish Church*, pp. 320, 321 :—

"What he (Moses) writes is distinguished from the mass of the text, and he himself is habitually spoken of in the third person. It is common to explain this as a literary artifice analogous to that adopted by Caesar in his *Commentaries*. But it is a strong thing to suppose that so artificial a way of writing is as old as Moses, and belongs to the earliest age of Hebrew authorship. One asks for proof that any Hebrew ever wrote of himself in the third person, and particularly, that Moses could write such a verse as Numbers xii. 3, 'the man Moses was very meek above all men living.'"

That the writer of a nation's history, with which his own is inseparably bound up, should speak of himself in the third person need not seem artificial to us; and the usage was well enough known in ancient times, although it may seldom occur, for the obvious reason that historians for the most part narrate the acts of others and not their own. The familiar and very important example of Caesar's *Commentaries* is here acknowledged as an instance of a narrative in which the narrator so speaks of himself; but exception is taken to the lateness of the date, and to the circumstance that the writer is not a Hebrew. This is not, however,




the earliest date of such a mode of writing, and it was used by the Greek and by the Jew, as well as by the Roman. Three hundred and fifty years before Caesar, Xenophon in his *Expedition of Cyrus* constantly speaks of himself as Xenophon, just as Moses speaks of himself; and also, like Moses, he narrates his own words in the first person. Proof, however, is asked, "that *any Hebrew* ever wrote of himself in the third person." Our blessed Lord so speaks of himself in John iii. 13-18, and elsewhere; so does the disciple whom Jesus loved; and so also Ezra, "Now when these things were done, the princes came to me, . . . and at the evening sacrifice . . . I fell upon my knees, and spread out my hands unto the Lord my God. . . . Now when Ezra had prayed . . . then Ezra arose . . . and Ezra the priest stood up" (Ez. ix. 1, 5; x. 1, 5, 10, and in vii. 6, 11, 27, 28; viii. 1). In later times, Josephus in his history of the Jewish war constantly writes of himself in the third person, and gives his own words in the first, using this form of writing quite as much

as Moses did. The following is a single instance out of many, and in it this author, so familiarly known, furnishes a very definite reply to the demand for a Hebrew writing in this manner: "Upon this, Josephus declared to them what Caesar had given him in charge, and this in the Hebrew language. But the tyrant cast reproaches upon Josephus. In answer to which Josephus said—Take notice that, I who make this exhortation to thee; I who *am a Jew*, do make this promise to thee" (*Antiquities of the Jews*, Book vi. Chap. 2).

In ancient times, therefore, whether we look within the range of the sacred Scriptures or beyond it, this mode of writing was not singular; and having been used by some of the greatest writers and the best known authors of antiquity, it can never discredit the writings of Moses, as if they were not really his own.

The old objection against Moses writing of himself as "very meek above all the men that were upon the face of the earth" (Numb. xii. 3), which Thomas Paine says is to "render him

truly ridiculous and absurd," rests on not taking into account the circumstances of the case together with the peculiarly high calling of Moses, who faithfully narrates for all generations the Lord's dealings with himself and with Israel, and records his own faults and theirs. In this record the murmurings of his own nearest relatives and Miriam's stroke of leprosy cannot be omitted; and if this judgment is to be accounted for, the case must be impartially stated. When a man's character and motives are assailed, as with Job, David, and Paul, he is justified in vindicating himself; and Moses speaks of himself as the meekest of men, in reference to the accusation by Aaron and Miriam that he had usurped authority which belonged equally to them. This meekness was contrary to his own natural character; was acquired through divine training in a retirement of forty years; and had so thoroughly imbued him, that he insisted with the Lord to choose any man except himself for Israel's deliverance out of Egypt, on which his heart was so intently



set. The record of this meekness serves the threefold end of explaining the unjustifiableness of the attack against him, his own singular silence under it, and the Lord's remarkable interposition on his behalf; whilst the accompanying record of the words of the great God as distinguishing Moses from all other prophets by speaking to him "mouth to mouth," is in reality much more exalting to him than the testimony of his being the humblest among sinful men.

Alike in his meekness toward men and in his nearness to God, Moses is honoured to bear a real although partial likeness to the Lord Jesus Christ. Not in self-vindication but in His own infinite condescension, the Son of God proclaims "I am meek and lowly," and in a way which Moses could no more have adopted than he could have said, "Come unto me, and I will give you rest." Of characteristic meekness Jesus *speaks*, for He was sent to speak the words of eternal life; of characteristic, though immeasurably inferior meekness, Moses *writes*,

for his great commission was to write the words that were spoken to him, with the record of what he passed through ; and Christ strongly marks this distinction which is now so groundlessly denied to Moses : "Had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his *writings*, how shall ye believe My *words*?" (John v. 46, 47.)

If such objections to Moses speaking of himself in the third person, and in defence of his own conduct, are the chief examples that have been discovered of alleged inconsistency, we can safely affirm that these four books contain no circumstances, and exhibit no character in which he might not suitably have acted.

In the third section of this chapter on the *Religious Ordinances* of Moses we have not taken up the ordinance of the Single Altar, because we had already examined it at considerable length (*Our Old Bible : Moses on the Plains of Moab*, pp. 46-52).

By the sum of this combined evidence, it is

clearly proved that in these four books, their inspired author, who calls himself Mōses, employs no words which Moses, the brother of Aaron, could not have used, narrates no facts which he could not have known, prescribes no religious rites, and enacts no civil laws which he could not have ordained, and appears in no character in which he could not have acted. In the life and writings of a single man this thorough consistency affords the strongest proof of identity ; whilst it exhibits a unity that is simply impossible in an ideal character, personated by a succession of writers through a period of a thousand years.

NOTE.—*The South in Exodus*, p. 42. Although the meaning of the Négeb (South) depends on its use in the Bible and not in modern Hebrew, it is not irrelevant to add that the Hebrew newspapers published in Lyck and in Brody both speak of the recent sufferings of the Jews in the “Négeb of Russia.” But if the author of the Book of Exodus is in error, and if there is only one Négeb, the Négeb of Judah, then there can be no such country in the world as the “Négeb of Russia.”

## CHAPTER III.

### THE CHURCH IN ALL AGES ACCEPTED ONLY THROUGH ATONING SACRIFICE.

ON this vitally important subject, we read the following statements in *The Old Testament in the Jewish Church* :—

“Jehovah, they (the prophets) say, has not enjoined sacrifice. This does not imply that he has never accepted sacrifice, or that ritual service is absolutely wrong. But it is at best mere form, which does not purchase any favour from Jehovah, and might be given up without offence. Under the Old Testament the forgiveness of sin is not an abstract doctrine, but a thing of actual experience. . . . Jehovah's anger is felt in national calamity, forgiveness is realised in the removal of chastisement. . . . There is no metaphysic in this conception, it simply accepts the analogy of anger and forgiveness in human life. . . . According to the prophets, this law of chastisement and forgiveness works directly without the intervention of any ritual sacrament. According to the prophets, Jehovah asks only a peni-

tent heart, and desires no sacrifice ; according to the ritual law, He desires a penitent heart approaching Him in certain sacrificial sacraments. . . . It comes into full force only at the close of the prophetic period in the reformation of Ezra " (pp. 288, 302, 303, 304).

These strong and startling assertions are directly contrary to the great truth that the forgiveness of sins has in all ages been granted by God and accepted by man only through the blood of Atonement, from Abel down to Ezra quite as truly as from Ezra down to Christ. If the Levitical ritual were accepted as instituted by Moses at Mount Sinai, there would be no question of the divine appointment of sacrifice for the forgiveness of sin under that dispensation ; but the refusal of the ceremonial law to Moses is accompanied by the denial of pardon through sacrifice, either under Moses or in the previous history of the Church from the beginning of the world. " The law was given by Ezra " is the new interpretation or rather contradiction of the old divine words, " the law was given by Moses." Let us, therefore, look first at the earlier history before the



prophets, and then at the position taken by the prophets.

I. THE CHARACTER OF SACRIFICE BEFORE THE  
TIME OF THE PROPHETS.

*The Sacrifice on Araunah's threshing-floor.*  
Before what is called the prophetical period one of the severest national calamities that ever befell Israel was in the plague that followed David's numbering of the people; a judgment that came directly from the hand of God without any human intervention. It came upon the people through the transgression of their king, but there were, doubtless, national sins provoking the judgment on the nation. For this example of God's manner of dealing with Israel, we are not dependent on the noble books of Chronicles, the testimony of which is so irreverently and so unwarrantably denied by the new critics; but we have the narrative also in the 24th chapter of Second Samuel. David's heart smites him after he had persisted in numbering the people, the prophet Gad brings

him only a choice of judgments for the transgression, and David repents very bitterly, confesses that he has sinned greatly and done very foolishly, and entreats the Lord to take away the iniquity of his servant. When the angel of the Lord has already stretched out his hand to smite Jerusalem, he is arrested at the threshing-floor of Araunah the Jebusite; the king and the elders of Israel clothed with sackcloth fall on their faces; and David renews his penitent confession that he has sinned and done wickedly, and prays that the hand of the Lord may no more smite his people, but may be turned against himself and against his father's house. Now if it be true that at this period of Israel's history, God's dealing with them is simply according to "the analogy of anger and forgiveness in human life," and that "Jehovah asks only a penitent heart and desires no sacrifice," one of two things would have followed this most sincere and heart-broken repentance; either an extension of the trial to work a deeper penitence, or an immediate pardon without the

intervention of any sacrificial atonement. And, further, if it were true that sacrifice was not by Divine command, it would have been left to David's own choice to offer it or not as he thought best.

God wills to grant a prompt forgiveness to the penitent ; but he will not grant it to mere repentance, nor does he leave it to David himself to have recourse to the only true refuge from the Divine anger. Through the prophet Gad the Lord commands David, "Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite. And David, according to the saying of Gad, went up as the Lord commanded . . . to build an altar unto the Lord that the plague may be stayed from the people." Then "David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel." Peace-offerings were not only thank-offerings for peace bestowed, but sacrifices for the purpose of reconciliation and procuring peace ; and

these burnt-offerings were not expressions either of homage or of self-dedication to the Lord, but expiatory sacrifices for the removal both of the sins and of the judgment they had provoked. In the whole Levitical ritual there is no sacrifice more certainly by Divine command than these burnt-offerings on Araunah's threshing-floor; and there is none more expressly offered for the expiation of sin.

Further, this special spot on earth where atoning sacrifice for sin was offered by Divine command, and visibly accepted by fire from heaven, was the chosen site for the Temple of the Lord. The altar of expiation, where sin was forgiven and judgment arrested, attracted the dwelling-place of the Lord to itself; and Solomon's supplication for forgiveness to Israel was that it might be granted in answer to prayer offered towards that place, intimating that all prayer was to be accepted through the sacrifices on that altar. In this leading example it is clear that both before and during the first Temple sin was to be forgiven only through

sacrifice ; and that expiation was not confined to the sin-offering and the trespass-offering, but was inherent as the chief element in the character of the burnt-offering, however homage and self-dedication might often be combined with it along with gratitude and joy for the divine acceptance. The atoning effect of the burnt-offering is expressly declared in Leviticus i. 4, where it is set forth as its chief design and fruit on behalf of the offerer : “ He shall put his hand on the head of the burnt-offering, and it shall be accepted for him to make atonement for him.” The same expiatory character of burnt-offerings is clearly brought out, both at the beginning and at the end of the Book of Job. In the first chapter Job offers burnt-offerings for each of his sons, which were purely expiatory ; “ for Job said, It may be that my sons have sinned and cursed God in their hearts ;” and in the last chapter God commands Job’s three friends to take seven bullocks and seven rams and “ offer up for themselves a burnt-offering,” because “ they had not spoken

of God the thing that was right," these being expressly expiatory sacrifices for their sin, and not gifts of homage to the Most High.

*Cain's rejected meat-offering.*—In the whole Word of God there is no example of the acceptance of a meat-offering by itself apart from the shedding of blood; for the Levitical meat-offerings were consecrated by the morning and evening burnt-offerings, and a memorial of them was consumed on the altar of burnt-offering. Although the morning sacrifice is sufficient for our present argument, Kuenen doubts if in the evening service there was anything more than a meat-offering before the time of Ezra or during it (*Religion of Israel*, chap. ix., note 1). But while the Hebrew word for "offering," which is used in the Levitical ordinances for meat-offerings in distinction from slain offerings, is sometimes used for the evening sacrifice, it is also used for the morning sacrifice (2 Kings iii. 20). And both in the beginning and in the end of the Old Testament it is used for purely a bleeding sacrifice; in Abel's accepted

“offering” of choice firstlings from his flock (Gen. iv. 4), and in the corrupt “offering” of the torn and the lame that is censured by Malachi (i. 13). When the yearly sheaf of the first-fruits is waved before the Lord, a lamb without blemish is to be offered for a burnt-offering; and the more occasional basket of first-fruits is to be set down before the altar of burnt-offering.

In all the ages one meat-offering, alone, of Cain’s fruits of the ground, is presented to God without any atoning blood to cleanse the offerer from his sins; and it is openly rejected by some evident token, as of fire, visible to both the brothers, and marking the divine acceptance of the offering by the younger brother, and the refusal of the elder brother’s offering. Notwithstanding the expression of homage, of dependence, and of gratitude that was made by Cain’s offering, the unremoved sin of the offerer still “lay at his door;” and ever since no other worshipper with a holier life or heart has ever been accepted with a similar offering, or has

dared to present it. "By faith Abel offered a more excellent sacrifice than Cain," offering not merely with a better faith, but offering a better sacrifice as the fruit of his faith. No worshipper of the true God was ever openly rejected for the want of inward faith, however severely the want of truth in the heart is denounced and threatened. The publican in the Temple has faith and is justified, but the Pharisee, worshipping the true God in His Temple, is not openly, though righteously, rejected for the lack of grace in his heart. Undoubtedly the outward rejection of Cain's offering was because the character of the offering, as if from a worshipper that needed only repentance and thanksgiving, but no atoning sacrifice, was highly offensive to the holy God.

*Noah's sacrifices, and the Paschal Lamb.*—After the destruction of the old world for its abounding iniquity, the first act of Noah on descending from the ark is to rear an altar and offer burnt-offerings of "every clean beast and of every clean fowl;" the smoke of these




slain sacrifices ascends as "a sweet savour" to heaven; the Lord blesses the earth, and there is no Cain standing by to present a proud meat-offering for himself, and then to shed the blood of the accepted offerer of atoning sacrifices. Many ages after, in "the sacrifice of the Lord's passover," the ransom through atoning blood is fully brought out in all the first-born of Israel saved from death by the sprinkled blood of the Paschal lamb; but this sprinkling the new critics ascribe to their Babylonian code.

*Abraham's arrested sacrifice.*—Between Noah and Moses there is a notable sacrificial transaction in the life of the great father of the faithful, who is most solemnly commanded by God to offer his only son for a burnt-offering. The question, "Wherewith shall I come before the Lord; shall I give my first-born for my transgression?" places such a sacrifice in the only light in which it ever could suggest itself to a thoughtful man, or in which it could be ordained to man by God; and out of all the generations of mankind there was only one father

to whom the holy God could command such a sacrifice, and one father who could obey the command with an enlightened conscience. In every other case of the kind God says, "I commanded them not, neither came it into my mind that they should do this abomination" (Jeremiah xxxii. 35). God's own words were express, "At the hand of every man's brother will I require the life of man: whoso sheddeth man's blood, by man shall his blood be shed;" and it was only by express revelation from Himself that an exception could be made, even with the power that fathers had in ancient times over their sons. In such a sacrifice there was no element of thanksgiving; nor was there any lawful homage or self-surrender except on the ground that man's life was forfeited by sin, and that he could have acceptance with God only by the sacrifice of another life instead of his own. There was indeed in Abraham the greatest possible self-surrender, for which he is highly commended by the Lord; but his act was not the mere surrender of his only son, but

giving him for a burnt-offering to God. Abraham knew the rejection of Cain's meat-offering, and the acceptance of Noah's sacrifices and his own; in which life was given for life, and the worshipper confessed his own desert of death for sin. But he knew how unequal the substitution was; he knew the majesty of the Holy God, and both the guilt and the greatness of man beside all else on the earth; and while he laid the wood in order on his altars and offered his sacrifices from the herd and from the flock, the thought must have often occurred to him that "Lebanon was not sufficient to burn, nor the beasts thereof for a burnt-offering." And now God tried him whether he would offer a nobler sacrifice, and commanded him to lay his only son on the altar. If the requisition had merely been one of self-surrender, it might apparently have been met by Abraham giving up his own life, and such a sacrifice would not have affected the fulfilment of the promises of the land and the blessing to his seed. But as in Abel's sacrifice and as in Abraham's former



burnt-offerings, so in this burnt-offering the chief element was Abraham's own acceptance with God. Afterwards in the accepted offering of the ram on the altar there was no gift and no surrender on the part of Abraham, but a sacrifice provided by God himself through which he accepted Abraham by the shedding of blood. So in the sacrifice of Isaac the chief element was "the first-born given for his transgression;" and Abraham does not reckon it too great a ransom for his acceptance with God and the remission of his sins. He does not even plead for a withdrawal or a mitigation of the command. He who pleaded so tenderly and so boldly for the merciful averting of the righteous doom of Sodom, now presents no prayer for himself or for his son, but submissively obeys the sovereign command of his God.

But Abraham was the only man on earth to whom such a command could have been given, and by whom it could have been intelligently obeyed. The divine promise was express to Isaac, and through him for all the nations of the earth ;

but the promised Seed through whom the nations were to be blessed was himself to be given up by his heavenly Father to death that so he might become the life of the world. If He had remained among the dead, the promise would have failed ; but Jesus said, "Therefore doth my Father love me, because I lay down my life that I might take it again." It pleased God to give Abraham some foresight of Christ's day afar off that made him glad ; and in all likelihood in connection with the offering of Isaac. Abraham had already believed God for the birth of Isaac against all earthly hope ; and now with still stronger faith he believes God again for his resurrection from the dead. To him alone of all men God gives the command to slay his son, because He has pledged himself to a great promise through the life of that son ; and therefore the promise must bring him to life again. He alone of all men can put forth his hand to slay his son ; because he knows that after the inconceivable lacerating of a father's heart for three days under his son's sentence of death, and

after the last and sorest wound in the fatal stroke, God will give him back his slain son in life and joy ; and so he says to his young men, " Abide ye here, and I and the lad will go yonder and worship, and we will come again to you."

II. THE TEACHING OF THE PROPHETS  
REGARDING SACRIFICE.

It was constantly pleaded in the discussion regarding Deuteronomy that the difference was one of mere date and authorship, and that nothing was really lost by accepting the views of the new critics. But it is now seen that by changing the dates and the authors, the critics are turning the word of God upside down, putting the first last and the last first, and virtually destroying the doctrine of redemption ; for if the prophets preached forgiveness without sacrifice, it is not easy to see why salvation should not still be granted on the same terms. On this part of the subject, with the extreme literalisms it has developed, we submit the following considerations :—

1. *The Prophets reprove Israel for offering many sacrifices and neglecting moral duties.*

The whole teaching of the prophets is the same as our Lord's when he commands the offerer to leave his gift before the altar till he has repented of his offence against his brother; and the same as the constant teaching that in naming the name of Christ we must depart from iniquity, while it is only the ransom of His blood that redeems us from our sins. The apostle John writes, "In this the children of God are manifest and the children of the devil; whosoever doth not righteousness is not of God, neither he that loveth not his brother;" and we might as well say that this moral difference is all the distinction he allows between man and man, without reference to the death of Jesus Christ, as that the prophets set aside expiation through sacrifice, when they insist so much on moral duties.

The character of the prophetic teaching is the

same as that which is clearly brought out in the 50th Psalm. The Lord gathers together his saints "who have made a covenant with him by *sacrifice*," and this is at the foundation of all; He then says that it is not in the multitude of sacrifices that He delights, but in prayer and thanksgiving; and at the same time He intimates the essential inefficacy of the sacrifice of bulls and goats, "Will I eat flesh of bulls or drink blood of goats?" Next the Lord speaks to the wicked, who is partaker with the thief and the adulterer, and asks, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" That covenant through sacrifice was not designed for the thief and the adulterer continuing in impenitence and sin.

2. *The Bible must be accepted in its own order.*

If we accept the Bible at all we must receive it in its own order and manner, else we are making another Bible for ourselves; and in



building on this new Bible of our own, and resting upon it, we are founding on that for the existence of which no book in the Bible and no part of any book gives any warrant. The Bible puts the Law of Moses many hundreds of years before the prophets, and represents the prophets as speaking to a nation who had for many centuries been living under that law. The new critics by placing the prophets several hundred years before the law violently pervert, corrupt, and destroy their whole teaching. In the Levitical books the critics allow that the whole law and ritual are given as in the time and by the authority of Moses at Mount Sinai. That is the testimony of these books; the critics try to prove that the form must be fictitious and the testimony consequently false or useless; but they allow that this is its unvarying form. It is therefore the whole testimony that these books give of themselves; and as far as testimony is concerned, any evidence against their Mosaic origin must come from other sources. As regards the internal

evidence we trust we have clearly shown that it proves them to be genuine.

Next in importance to the testimony of the Levitical books themselves is the testimony of their alleged authors ; of the men who are supposed by the critics to have written these books, amongst whom the chief and the only known writer is Ezra. The returned exiles being gathered together as one man in the street before the water gate, "spake unto Ezra the scribe to bring *the book of the law of Moses*, which the Lord had commanded to Israel" (Nehemiah viii. 1). He reads the book to the people, they listen with intense earnestness, they prepare to keep the Feast of Tabernacles with a fulness of ceremonial which they find written in the law of Moses, but which had not been observed since the days of Joshua ; during the seven days of the feast they read daily in the law, and after its close they assemble with fasting and in sackcloth to confess their sins and the sins of their fathers. In this confession, after rehearsing the Lord's dealings with Israel from Abraham onwards, they say :—

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments : and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant."

After referring to their sins and chastisements, they address God in these amongst other words :

" Many times didst thou deliver them ; and testifiedst against them, that thou mightest *bring them again unto thy law* : yet they dealt proudly, and hearkened not unto thy commandments : therefore thou gavest them into the hand of the people of the lands. Howbeit thou art just in all that is brought upon us ; for thou hast done right, but we have done wickedly : neither have our kings, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments and thy testimonies, and *because of all this* we make a sure covenant and write it, and our princes, Levites, and priests seal unto it.—And the rest of the people clave to their brethren, their nobles, and entered into a curse and into an oath *to walk in God's law, which was given by Moses the servant of God*, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes" (Nehemiah ix. x.).

Nothing can be more evident than that the book read by Ezra was represented to the people as the law of Moses, that it was the law for the

neglect of which their fathers had been cast out of their land, and that it was the broken law of Moses which they now covenant to keep. In their very full prayer there is not a word of thanksgiving for a new law, and a new way of the forgiveness of sins through commanded sacrifice ; but the entire prayer proceeds upon the old lines of thankfulness for the statutes given to Moses, and grief for their fathers having cast his law behind their backs. What had first humbled and rent the people's hearts was their breach of the law against heathen marriages, a law confessedly enacted before the Exile ; and the transgressors offered trespass-offerings, not as if observing any new ordinance, but as an acknowledged duty, and as a provision for the expiation of this sin. What had afterwards moved the people to mourn and weep was not the revelation of new sacrificial ordinances for the cleansing of sin, but a careful reading of the law given at Sinai. In the attentive hearing of Ezra's Book, the only new discovery the people made was of the

long-omitted Mosaic ordinance of green booths at the Feast of Tabernacles, which came upon them with a glad surprise, and was observed by them with exuberant joy ; the solitary and singular stone which the critics have, or indeed by no means have, whereon to build the vast fabric of their new Babylonian Code of atoning sacrifices for sin ! To suppose that the Law of Moses read to Israel by Ezra was a Levitical Code drawn up by the priests in Babylon is to degrade his noble work and words into an organised scheme of the basest hypocrisy ; or rather it is to transform the whole narrative of Ezra and Nehemiah into a mere fiction, and so to leave the new critics without a straw wherewith to form their bricks.

If we accept the Bible in its own order of the Levitical law, with its numerous sacrifices, having preceded the prophets by many centuries, the whole language of the prophets is most natural ; and the passages objected to simply prove that the prophets spoke to the men of their own times, and against the sins

that prevailed in those times without enjoining ordinances that were already kept with even an excessive observance. To put the outward for the inward, and to make religious ceremonies a substitute for reverence toward God and rectitude toward men, has been a prevailing sin in all ages, and never more than in ancient Israel.

In denying the prediction of distant events, the new critics insist on it as a great principle that the prophets always speak to the men and to the circumstances of their own times. But in this argument on sacrifice they forget their own principle of interpretation, and argue that those faithful men were indifferent to sacrifice, because they refrain from reproofing their fellow-citizens for sins of which they were not guilty, and from enjoining duties which they were already observing to excess.

3. *The prophets after the Exile agree with those before it.*

*Haggai* exhorts the restored exiles to rebuild

the Temple; and at its dedication they offer sin-offerings as well as other sacrifices, for the first temple had been destroyed for the sins of the nation. "They offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written (*i.e.* not the courses, but the service) in the book of Moses" (Ezra vi. 17, 18). The prophet Haggai, who urged them to prosecute the work which they had now completed, was well acquainted with any rites that could have been ordained in Babylon; such as a new positive law of sacrifice, and the alleged new thought and new institution of sacrificial offerings for the expiation of sin. According to the critical theory his attitude toward sacrifices ought to be exactly the reverse of that of the former prophets, who so often seem to speak against

them; and under this new dispensation he must plead earnestly and entirely in their favour. But in the whole Bible there cannot be found a prophet who says less on their behalf, for he has not even a single word to commend them; and there is no prophet who more severely condemns them as then offered by Israel, because while they brought their sacrifices to the holy altar they built their own houses and neglected to build the house of the Lord. "Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and *that which they offer there is unclean*" (Hag. ii. 13, 14).

It is alleged that before the captivity God dealt with Israel simply as a father with his children without reference to sacrifice, and that He manifested His approbation by outward blessings, and His displeasure by chastisements.



Now this is exactly what the Lord does by the prophet Haggai, after through Ezekiel, according to the critics, there had been given an express command for multiplied sacrifices, and for the sacrificial atonement for sin. Jeremiah denounces severely the impenitent offerers of sacrifice: "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me. Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these" (Jer. vi. 20; vii. 3, 4). Speaking to the men of his own time, it would have been quite out of place in Jeremiah to take the words of Haggai, and exhort them to attend to the Temple of the Lord, for their excessive trust in the Temple was one of their chief sins; and so Jeremiah commands them to amend their doings, and thus they should dwell in the land. He does not, however, limit the promised blessing to

the possession of the land ; and is so very far from making light of sacrifices, that he expressly promises their abundance if they would keep God's holy law : " If ye diligently hearken unto me . . . they shall come . . . bringing burnt-offerings and sacrifices, and meat-offerings and incense, and bringing sacrifices of praise unto the house of the Lord " (Jer. xvii. 24-26).

The prophet Haggai, on the contrary, while condemning the inconsistent offerers of sacrifice as severely as Jeremiah, and exhorting the people to consider their ways, introduces no promises of accepted sacrifice over-against the sacrifices which he had condemned ; but promises the blessing of the Lord on " the vine and the fig-tree, and the pomegranate and the olive-tree." There could not be a clearer refutation of the crude theory of this new criticism. The prophet before, and the prophet after the captivity, alike condemn the sacrificial offerings of disobedient worshippers ; but before the Exile there is promised to obedience the express blessing of accepted sacrifice ; and after it the

promise that is expressed is only the gracious removal of chastisement ; exactly reversing the alleged attitude of the worshipper under the first and second Temple, while both were in reality accepted equally through sacrificial expiation.

*Zechariah* was, like the prophet *Haggai*, acquainted with the Divine injunction of sacrifice, and with the sacrificial expiation of sin, if these ordinances were first given to Israel through *Ezekiel* in Babylon ; and if there were any truth in this allegation, we should most certainly find him urging on the restored exiles the new Divine command, and commending to them this new and most precious privilege for the forgiveness of sins. But in the whole fourteen chapters of *Zechariah* there is no enforcing of such a command, and no reference whatever to such a privilege. The six last chapters are not allowed by the new critics to belong to *Zechariah* at all, and these chapters, which they date before the captivity, are the only part of the book in which there is the remotest allusion

to sacrifice of any kind or for any purpose. In these chapters there are two references to sacrifice; the first is in the declaration, "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water;" and this blood of the covenant, in so far as it is to be taken in its literal sense, must be that of Israel's ancient covenant under Moses and of the Paschal lamb, because there was no sacrifice in the exodus from Babylon. The only other reference to sacrifice is in the words, "Every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein" (Zech. xiv. 21); in which there is neither an express command for sacrifice, nor any promise of expiation by means of it. For the forgiveness of sin, the eyes of Israel are in these chapters directed quite away from the blood of calves and of goats to the great Shepherd that was to be smitten for the sheep, to Him who has by themselves been pierced, and to "the fountain opened to the house of David,

and to the inhabitants of Jerusalem for sin and for uncleanness." Not at all to the alleged newly ordained trespass-offerings and sin-offerings does the prophet urge Israel to look for pardon, but to this new and everlasting fountain for the cleansing of all sin.

The first eight chapters of these prophecies, which alone these critics allow to have been written after the Exile, are of a most remarkable character as regards this controversy ; because they are so far from commanding sacrifice and extolling sin-offerings, that they contain no single allusion to sacrifice or offerings of any kind. They speak gloriously of the forgiveness of sins, but it is through the Lord's servant, "The Branch;" and not by daily atoning sacrifices, but by "the removal of the iniquity of the land in one day." So far is the post-Exile prophet from commending a new sacrificial ritual unknown to the pre-Exile prophets, that he takes his whole stand on *their words*, and strives with the utmost earnestness to bring the people to *their* injunctions of moral duties.

The only difference between his exhortations and those of the earlier prophets is the noteworthy one, that the post-Exile prophet speaks less of man's duties toward God, and limits himself more to the duties between man and man.

"The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of hosts: Turn ye unto me, and I will turn unto you. Be ye not as your fathers, unto whom *the former prophets* have cried, saying, Thus saith the Lord of hosts: Turn ye now from your evil ways and from your evil doings. Should ye not hear the words which the Lord cried by *the former prophets*, when Jerusalem was inhabited and in prosperity?—The word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they made their hearts as an adamant stone lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by *the former prophets*; therefore came a great wrath from the Lord of hosts.—Thus saith the Lord of hosts: As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not; so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. *These* are the things that ye shall do:

“speak ye every man the truth to his neighbour; execute the judgment of *truth and peace* in your gates: and *let none of you imagine evil* in your hearts against his neighbour; and love no false oath: for *all these* are things that I hate, saith the Lord” (Zech. i. vii. viii.).

In so doing while building the Temple, there would be, *as of old*, “the removal of chastisement.”

“The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew.”


*Malachi*, however, is cited by Professor Smith as a great support of the new ritual system; and it is said that “the first proof of Israel’s sin is to him neglect of the sacrificial ritual.” But, on the contrary, *Malachi* makes no reference to any rite or law that was not confessedly instituted before the Exile, and he even seems quite to ignore the distinction alleged to have been so new between the priests and the Levites. He predicts the glorious coming of “the Lord to his Temple, even the Messenger of the Covenant;” but he makes no reference whatever to the forgiveness of sins through sacrifice. This was the constant de-

sign of all slain offerings, and did not need to be expressed, because "almost all things were by the law purged with blood, and without shedding of blood was no remission." But so far is Malachi from expressing this abiding thought which required no utterance, that more than in any of the pre-Exile prophecies his words might be mistaken to countenance the view of the critics that sacrifices were not for expiation, but were gifts and expressions of homage such as were presented by subjects to their rulers. The Levitical law can have no such sense, and its sacrifices are acknowledged by them to be expressly ordained for the expiation of sins ; but just after their imaginary introduction of the new Levitical ritual in Jerusalem, Malachi is so far from helping them, that it is he most of all the prophets who might be mistaken to countenance the view that sacrifices had no connection with the pardon of sins, but were mere expressions of homage to the Lord as their King. "If ye offer the blind for sacrifice, is it not evil ? and if ye offer the lame and sick, is it



not evil? offer it now unto thy governor, will he be pleased with thee or accept thy person? saith the Lord of hosts. But cursed be the deceiver that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts" (Mal. i. 8, 14). These words, if they had been uttered two hundred years earlier, would have been taken as a clear proof against the expiatory character of pre-Exile sacrifice; but they occur when the expiatory ritual according to the critics was in daily use.

But it is pleaded that Malachi urges tithes—"Bring ye all the tithes into the storehouse," whilst Amos makes them of no account; obviously because in the days of Malachi the people "robbed God in tithes and offerings" by keeping them back, while in the days of Amos "they come to Bethel to transgress; at Gilgal they multiply transgression, and bring their sacrifices every morning, and their tithes after three years" (Amos iv. 4). Each prophet speaks to the sins of his own time.



*Isaiah*, amongst the earlier prophets, takes a leading place in the condemnation of hypocritical sacrifices: "To what purpose is the multitude of your sacrifices unto me, saith the Lord: I am full of burnt-offerings of rams, and the fat of fed beasts: and when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. i. 11, 15.) But why should Malachi not reprove Israel for insulting the Lord by offering to Him the lame and the blind in sacrifice? or why should Isaiah reprove them for bringing the torn and the sick, when they were offering without stint the choicest of their rams and the best of their fatted calves on the altar of the Lord? Is the uncompromising faithfulness of each to the men of his own generation a contradiction in the prophets? does it prove a difference of dispensation before and after the Exile? does it not simply prove the fidelity of both to their God? But if Isaiah is to be held as condemning sacrifice, he must

equally be held as forbidding prayer ; for they are both rejected in the same sentence and for the same reason, because the hands of the offerers and the hands of the suppliant were stained with blood. "Bring no more vain oblations ; incense is an abomination unto me ; and when ye spread forth your hands, I will hide mine eyes from you ; yea, when ye make many prayers, I will not hear ; your hands are full of blood" (Isa. i. 13, 15). Does Solomon condemn sacrifice when he says that "the sacrifice of the wicked is an abomination to the Lord"? Does he condemn prayer when he says that "he that turneth away his ear from hearing the law, even his prayer shall be an abomination"? Does he condemn the plough when he says that "the ploughing of the wicked is sin"? No more does Isaiah condemn sacrifice when he says, "Bring no more vain oblations ; your hands are full of blood."

*Amos* writes in the bold and abrupt style generally characteristic of the prophets ; and if his words are to be interpreted by the narrow

and literalistic method now introduced they become unintelligible. The prophet Ezekiel expressly says to Jerusalem, "Thy birth and thy nativity is of the land of Canaan : thy father was an Amorite, and thy mother an Hittite." According to the new mode of interpretation, these words will afford a positive proof that the professedly more ancient scriptures are mistaken in narrating that Israel's ancestors migrated from beyond the River, and that Abraham was the father and Sarah the mother of the nation ; the truth being that Israel had its origin in the land of Canaan, and was descended from its native inhabitants ; that the father of this self-exalted people belonged to one of its seven nations, and was an Amorite ; and that their mother belonged to another of those hated tribes, and was one of the daughters of Heth.

The Hebrew mind and the new criticism seem to be too different in character to be intelligible to each other ; for Amos (v. 25) is said "expressly" to deny that Israel offered any

sacrifice to God in the wilderness, a statement which we should have hoped that we had misinterpreted, except for its repetition: "Sacrifice is not necessary to acceptable religion. Amos proves God's indifference to ritual by reminding the people that they offered no sacrifice and offerings to Him during those forty years of wandering which he elsewhere cites as a special proof of Jehovah's covenant grace" (*The Old Testament in the Jewish Church*, pp. 287, 238). Exactly the same form of speech which Amos employs is used by the prophet Zechariah, when the elders of Judah inquire if they shall continue to fast in the fifth month. Most certainly they both had so fasted, and their fast in its outward form had been unto the Lord. But the Lord's answer by the prophet is, "When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?" (Zechariah vii. 5.) In the self-same form of speech as about those seventy years in Babylon, does Amos ask about the forty years in the desert: "Have ye offered

unto me sacrifices and offerings in the wilderness forty years, O house of Israel?" The meaning of the Lord's words by Zechariah is added, "And when ye did eat, and when ye did drink, did ye not eat for *yourselves*, and drink for *yourselves*?" and the meaning of the words of Amos is that they did assuredly offer sacrifices to God during these forty years, but that in most of the people it was not with a true and single and earnest heart towards himself alone. The reproof of Israel through Amos regarding those forty years is in perfect agreement with the reproof by Moses at their close: "The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day; and I have led you forty years in the wilderness" (Deut. xxix. 5). *Domino obtulerant; sed neque illi soli, neque semper, neque corde perfecto et lubenti.—Bengel.*

Again, the critic states truly that Amos cites the forty years' wandering in the wilderness "as a special proof of Jehovah's covenant grace." But in this new mode of inter-

preting the prophets there is no testimony whatever to covenant grace in the words, "I brought you up from the land of Egypt, and led you forty years through the wilderness to possess the land of the Amorite" (Amos ii. 10); because in this way of viewing it the same prophet expressly denies that there was any grace at all in this providential guidance, and affirms that in it God had done no more for Israel than he had done for the heathen nations around them. "Are ye not as the children of the Ethiopians unto me? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?" (ix. 7.) In the *whole* Bible there is no stronger *apparent denial* of the fact, the necessity, or the acceptableness of sacrifice, than there is in these words the *apparent denial* of all covenant grace in the exodus of Israel from Egypt. It is the same high tone that breathes in the burning words of Isaiah: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our

God, ye people of Gomorrah." But our lot has fallen in a critical age, and we seem to be losing the power of sympathy with the bolder and freer thoughts of former men.

*Ezekiel* stands between the prophets before and the prophets after the Exile; and, apart from his closing typical vision, his position as regards sacrifice is exactly the same as theirs, thus filling up the whole line of prophetic teaching. In that final vision the trespass-offering and the sin-offering bear no aspect of new institutions, but are introduced as if they were recognised ordinances just as the burnt-offering confessedly was; the first notice of them being in these terms: "And in the porch of the gate were two tables on this side and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering" (*Ezekiel* xl. 39). In the great body of *Ezekiel's* prophecies, not expressed in the language of vision, his reference to sacrificial rites is the same as in the other prophets. 1. Like *Jeremiah* he bids Israel in the



Lord's name to cease from offering sacrifices to him if they will not cease from sacrificing to idols (xxiii. 39, xx. 39), "When they had slain their children to their idols, then they came the same day into my sanctuary to profane it. Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me; but pollute ye my holy name no more with your gifts and with your idols." 2. Like Jeremiah he proclaims the great acceptableness to the Lord of sacrificial offerings from an obedient and single-hearted people (xx. 40), "In mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I *require* your offerings, and the first-fruits of your oblations, with all your holy things." 3. Like the other prophets he does not definitely express the connection of pardon with sacrifice, although the pardon of sin is at the very foundation of the promised acceptance of their sacrifices. But on the one hand pardon

is promised to the penitent sinner: "If he turn from his sin and do that which is lawful and right, none of his sins that he hath done shall be mentioned unto him" (xxxiii. 14, 16); and on the other hand the cleansing and the forgiveness of sin are represented as coming not by the blood of slain beasts, but through an atonement provided directly by God himself and reaching the inmost conscience (xxxvii. 25-26): "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you." 4. This promise of inward cleansing by sprinkling with clean water clearly proves that the Levitical law was not introduced by Ezra, but was well known both to Ezekiel and to the exiles for whom he wrote, to whom otherwise the expression would have been unintelligible. It plainly refers either to the command given to Moses for the Levites in Numbers viii. 7, "Thus shalt thou do unto them; to cleanse them: Sprinkle

water of purifying upon them;" or more probably to the ashes of the red heifer mingled in running water for sprinkling all who were unclean by touching the dead (Numbers xix.). The spiritual promise of the prophet as clearly refers to a ritual ordinance taken in its spiritual sense as David's prayer, "Purge me with hyssop and I shall be clean," which the critics so unwarrantably deny to David, who in their account could not have known a law that was introduced by Ezra. In Ezekiel the sprinkling with the cleansing water of the old Levitical rite is taken in a spiritual sense, and plainly overturns the theory of the new critics. If it be said that Ezekiel's promise might have reference to Ezra's future ritual, this is plainly to reverse the divine order and to put the spirit first and the letter afterwards. But even so the argument fails, because according to the critics Ezekiel sketched his own new code of ritual laws in considerable detail, and if the "sprinkling with clean water" had not referred to the ancient rites of Moses but to his

own future code he could not have failed to introduce it in his alleged ritual. But in his great vision there are abundant spiritual waters flowing from the threshold of the sanctuary to give life and beauty, but no ceremonial sprinkling of water on the unclean. The certain inference is that the prophet, who was himself a priest, refers to the Levitical ordinances given by Moses at Mount Sinai ; and that this reference quite sets aside the most uncritical conjecture of these ordinances having originated in Babylon.

4. *The Prophets prepare Israel for the Great Sacrifice.*

By the prophets, as by the Psalms, it is always to be borne in mind that the Lord was preparing Israel for the Great Sacrifice by which all the Levitical sacrifices were to be abolished, and of which they were all only types and shadows. This great element in the prophetic writings serves to explain any more difficult expressions, taken in connection with the bold abruptness of the prophetic

style. The modern Jews find fault with what they regard as the excessive meekness taught in the Sermon on the Mount, as in the words, "Whosoever shall smite thee on thy right cheek, turn to him the other also." But our blessed Lord himself explains his own teaching when he was smitten on the cheek, and when he asked, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" In answer to inquiring Israel, Micah says concisely, "The Lord hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The prophet does not say that no more than these is required, but that no more is required "of thee," because the Lord himself had "shown man what was good." Israel asked of the prophet, "Wherewith shall I come before the Lord, and bow myself before the high God?" Then he proposes two questions for which he requires no answer from the prophet, because he answers them for himself; the first question

is, "Shall I come before him with burnt-offerings, with calves of a year old?" and he answers it by saying that the blood of beasts, however many, can never satisfy for the sin of man, and cannot be really acceptable to the great God: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" the question being the strongest form of denial. He then makes a second inquiry, and suggests a nobler sacrifice: "Shall I give my first-born for my transgression?" and answers again as he had done before by a striking statement of the unfitness and inadequacy of the ransom, which would only be "the fruit of the body for the sin of the soul." After these self-answered inquiries, the prophet addresses the inquirer in the words, "He hath showed thee, O man, what is good."

Now what is "the good" which the Lord had shown to Israel? not doing justice, loving mercy, and walking humbly, which the Lord requires of men; but the good which God himself provides and reveals, and which had

been so brought out to Israel by Micah's older contemporary, the great national prophet, Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat. Wherefore do ye spend money for that which is not bread? hearken diligently unto me, and eat ye *that which is good*" (Isa. lv. 1, 2, 3). This good is in the sure mercies of David, given as "a witness and leader to the people," the same as "the servant whom the Lord upheld," whom "it pleased the Lord to bruise," on whom "the Lord laid the iniquity of us all," whose soul He "made an offering for sin," and through whose coming sacrifice the prophet proclaimed, "Comfort ye my people, cry unto Jerusalem that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." If this suggested connection between the words of Micah and of Isaiah seem too remote, there is no doubt of the meaning of Isaiah's own words. While he declares that "Lebanon is not sufficient to burn, nor the beasts

thereof for a burnt-offering," he proclaims a free pardon to Israel, because on his righteous servant "the Lord hath laid the iniquities of us all, and made his soul an offering for sin."

The argument is not weakened by the extremely unhistorical conception that the last half of Isaiah was written in Babylon, and published a few years before the restoration; transforming these calm and noble prophecies into the denunciations of an unprincipled fanatic whose anonymous woes against Babylon were sure to have brought swift destruction on the whole nation of the Jews. But if it were so, and if Ezekiel was the first to ordain sacrifice for the expiation of sin, this supposed anonymous prophet succeeding him must have known and followed up this great divine announcement. But in the latter half of Isaiah, although there is the typical acceptance of the "rams of Nebaioth on the altar," the express promise of the pardon of sin is not through sacrificial rites, but for the sake of Him who was wounded for our transgressions and bruised for our iniquities.



The close connection between the dispensation of typical sacrifices and the one Great Atonement is beautifully brought out in Isaiah's early vision in the Temple, when "his iniquity is taken away, and his sin purged," not by a literal sin-offering of rams or goats, but by a live coal brought by an angelic messenger from off the altar; indicating that there must be blood to cleanse from the altar of the Lord, but of another character than that of slain beasts, and of a heavenly efficacy to cleanse the conscience from sin.

NOTE.—In the post-Exile prophets, Haggai, Zechariah, Malachi, the only reference we have found to any Levitical law assigned by the critics to the time of the Exile is the prophet Haggai's reference to defilement by a dead body. The remarkable silence of these prophets on the alleged new institutions of the priestly code cannot be accounted for on their own principles.

## CHAPTER IV.

### THE FALLACY OF THE ARGUMENT FROM SILENCE, AND THE TRUTH OF THE CHRONICLES.

THESE two subjects are naturally classed together, because on some of the more important topics of discussion the Chronicles are not silent, and their authority is disparaged by the whole school of newer critics.

#### I. THE FALLACY OF THE ARGUMENT FROM SILENCE.

The utter weakness of the inference against the institutions of Moses from some of them being so little noticed afterwards, on which the critics lay so much stress, is well illustrated in two of the chief ordinances in Israel: the Day of Atonement, and the rite of Circumcision.

1. *The Great Day of Atonement.*

By far the most remarkable example of silence regarding a great national institution in Israel is the absolute historical silence of the Old Testament on the Great Day of Atonement; most remarkable in its completeness, for otherwise the want of reference to circumcision in the greater part of the Old Testament is scarcely less remarkable. The Day of Atonement is ordained in Exodus xxx. 10; its extremely solemn ritual is minutely prescribed in Leviticus xvi., where also it is stated to have been observed by Aaron; and it is again enjoined in Leviticus xxiii. with severe threatenings for its neglect. It was the one ordained fast under the law of Moses; it was regarded by Israel as the most notable day in all the year, and was called distinctively The Day; and it has so remained in all generations to the present time, when the solemn fast, which was only an accompaniment of its great sacrificial and atoning rites, is all that is left of its ritual observance. Yet beyond

the Levitical books the keeping of the Day of Atonement is never historically noted, either before or after the Exile ; nor can it be proved to be alluded to in the prophets, for although "the solemn meeting" in Isaiah i. 13 has with fair probability been translated "the day of restraint," and is translated by "fasting" in the Septuagint, and has been taken to refer to the great annual fast in Israel, the term is used for other solemn convocations, and cannot be adduced in the way of proof.

This absolute silence in all the pre-exile history, including the histories in the Chronicles which are often so specific regarding sacrificial institutions, would certainly prove nothing in any case. It would, however, be far more of the nature of an argument against Moses than all that is adduced by the critics, provided there were a record of Israel keeping this institution under Ezra ; for the sin-offering and the trespass-offering were neither daily nor annual institutions of the nation, and there is nothing remarkable in their observance being noticed

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after the Exile, when individual transgressions were rigorously examined, and the nation itself was just emerging out of great national judgments for their sins. But in the Day of Atonement the silence is the same throughout the entire Old Testament. The want of any reference to it under Ezra leads some of the critics on their own principles to hold that it must be of later date; and that Ezra came up from Babylon with his great Code wanting the institution that constitutes the centre of the whole Levitical system, and sanctifies all the rest, or as Kuenen calls it, "the crown or the keystone of the whole priestly system." Professor Robertson Smith holds that in the post-exile narrative the Day of Atonement is even expressly excluded. "In the great convocation of Nehemiah viii.-x., where we have a record of proceedings from the first day of the seventh month onwards to the twenty-fourth, there is no mention of the day of expiation on the tenth, which thus appears as the very last stone in the ritual edifice" (p. 377). This is an evident

mistake; for on the contrary there is no record whatever of what the people did between the second day and the fifteenth, except that in the course of these days they prepared the booths of green branches for the fifteenth; as they must still do, while scrupulously observing the tenth as the Day of Atonement. Ezra is thus held to have come up from Babylon without even the central ordinance of the Day of Atonement; and all that he can be proved, not to have originated, but to have revived, is the beautiful Mosaic ceremonial of green booths at the Feast of Tabernacles.

But as regards the actual keeping of the Day, the New Testament is almost as silent as the Old. Malachi closes the Old Testament without presenting any evidence regarding it; and the account of its ceremonies in the 9th of Hebrews, with the reference to the camp in the 13th, attests its annual observance, but bears no testimony to its observance on any specified year. The description is not properly of the Temple, but of the Tabernacle with the Ark of

the Covenant, and the golden pot of manna, and Aaron's rod that budded. The only other reference to the Day of Atonement in the New Testament is the narrative of Paul leaving the Fair Havens "when sailing was now dangerous, because THE FAST was now already past." This is an altogether incidental allusion pertaining to navigation and not to religion ; but it is a most conspicuous proof of the notableness of the Day, showing that it was commonly taken by the Jews to mark a great turning-point in the season of the year. Elsewhere in the entire New Testament, in the Gospels, the Acts and the Epistles, there is no reference whatever to such an institution in Israel, although it held so prominent a place in the calendar of the year. The Feasts of the Passover, of Pentecost, and of Tabernacles are fully noticed, and important events and great teachings are recorded in connection with each of them ; but from the beginning to the end of the New Testament, as of the Old, there is not the slightest notice of the actual observance of the Day of Atonement

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or of any event that occurred in connection with its observance. This is the more remarkable because in the 7th chapter of John it is said that the "Feast of Tabernacles was at hand," and that when the brethren of our Lord questioned him about his going up to the Feast, he answered, "I go not up yet unto this Feast." Only four days intervened between the Day of Atonement on the 10th, and the Feast of Tabernacles on the 15th of the month, and when that Feast was "at hand," the time must have been quite close on the Day of Atonement. But there is no allusion to the observance of such a day, while there cannot be the least doubt that both Jesus and his brethren, either just before or just after this conversation, were carefully observing it along with the whole nation. So worthless and so misleading is this whole argument from silence.

2. *Circumcision.*—In the case of Circumcision, if the argument of the new criticism were valid, it would prove that this great national ordinance




was abolished on the return of the first exiles to Jerusalem. In the whole professedly post-Exile literature there is not the slightest allusion to circumcision, literal or spiritual ; either in the histories of Ezra, Nehemiah and Esther, or in the prophecies of Haggai, Zechariah, and Malachi. If silence disproves existence, this great national ordinance was abolished before the foundation of the Second Temple. But in the greater part of the Old Testament, it is never spoken of. In the Books of Numbers, Kings, and Second Chronicles, in Daniel, and the twelve minor prophets, in the post-Exile histories, in the whole Book of Psalms, in Proverbs, Ecclesiastes, and other Books, it is never referred to. In all these the ordinance by which every child in-Israel was received into the national covenant is passed over as if it had never been known. In the remaining Books Isaiah omits it entirely in the first half of his prophecies, and in the second half he names it only once, and apparently in a spiritual sense ; whilst in Deuteronomy the circumcision of the heart alone is promised

and commanded, as it might be where there is no literal circumcision. To circumcision on the eighth day there is less historical reference in the Old Testament than in the New, in which we have the record of the circumcision of the Holy Child Jesus, of John the Baptist, and of Paul on the eighth day; whilst in the Old Testament, with its detailed accounts of the birth and infancy of so many eminent men, only Isaac's circumcision on the eighth day is recorded. The evident reason of the silence of so much of Scripture on this great national ordinance is just the universal practice of the rite, there being therefore neither need to enforce nor cause to record its observance; and the omitted notice of this central institution sufficiently explains all similar omissions in the case of other institutions.

## II. THE TRUTH OF THE BOOKS OF CHRONICLES.

If the Books of Chronicles were accepted by critics as true histories, there would be little room for doubting the genuineness of the Books of

Moses, because they assert the antiquity of the distinction between the priests and the Levites, the Levitical ministry of song, and other facts the denial of which lies at the foundation of the theory of the new criticism. Amongst ourselves, not the inspiration of these books, but their historical truth, is denied; and although not intentionally, yet really, their truthfulness is likewise set aside. The inspired author not once but frequently makes historical statements corresponding to the fact which he narrates in 2 Chronicles viii. 14, that Solomon "appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests." According to the new critics this distinction of priests and Levites, and the ordinance of Levitical praise were not made till more than four hundred years later; and such of them as desire to vindicate the honesty of the writer, plead for him that he naturally gave to ancient ordinances the colouring of those ordinances as observed in his own times,



just, as is said, we unavoidably do ourselves. But if these critics are right, the author both here and often elsewhere is not colouring a fact, but inventing one ; for he expressly attributes to David and Solomon ordinances which according to the critics they never enacted and could not have conceived, which he did not find in the ancient documents from which he professes to extract his history, and which he did not insert as a mistake but invented as a falsehood. It is evident that to attribute such a character to these histories is quite to set aside their divine inspiration.

In a history professedly taken from contemporary documents there is no reason why we should not have a real account of events as they occurred, and an exact representation of ordinances as they existed in former times. The description of the priests depositing the ark in the most holy place concludes with the statement, " And there it is unto this day ;" which is not the language of the Chronicler, who wrote after the destruction of the Temple, but of the contem-

porary writer who gives the description of the Temple; the inspired author of the Chronicles making frequent references to the national or other documents, from which he derives his accounts.

*King Abijah's Speech.*—The following passage from *The Old Testament in the Jewish Church* is a fair example of the criticism by which the historical authority of these books is sought to be set aside; all the more fair because the instance is given as “*one of the clearest proofs*” against the historical accuracy of the Chronicles.

“The speeches in Chronicles are not literal reports. They are freely composed without strict reference to the exact historical situation.—Thus in Abijah's speech on the field of battle (2 Chron. xiii. 4 *seq.*), the king is made to say that Jeroboam's rebellion took place when Rehoboam was a mere lad and tender-hearted, and had not courage to withstand the rebels. The mere lad, according to 1 Kings xiv. 21, was forty-one years old. Abijah then proceeds to boast of the regular Temple service conducted according to the Levitical law. But the service described is that of the Second Temple, for the king speaks of the golden candlestick as one of its elements. In Solomon's Temple there stood not one golden candlestick in front of the *adyton* (oracle, *i.e.*

Holy of Holies) but ten (1 Kings vii. 49). Again, the morning and evening burnt-offerings are mentioned. But there is a great concurrence of evidence that the evening offering was purely cereal in the First Temple, or indeed in the time of Ezra and Nehemiah.—This speech is one of the clearest proofs that the Chronicler's descriptions of ordinances are taken from the usage of his own time" (p. 421).

The unworthy imputation of this speech having been composed by the historian is a most groundless assumption, because he expressly informs us that not only the acts but the "sayings" of Abijah were put on record by the contemporary prophet Iddo, and that this record still existed: "And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo" (2 Chron. xiii. 22); giving every reason to believe that the speech is in the words of Abijah himself, and that the report of it is in the writing of a contemporary prophet who knew the historical situation, as it cannot now be known to any modern critic.

1. As regards Rehoboam's age some reverent

expositors have supposed that an error may have crept into the text ; but the ground here taken is that the historian either ignorantly or carelessly puts into Abijah's lips an erroneous description of his father's years at his accession : " The king is made to say that . . . Rehoboam was a mere lad—the mere lad, according to 1 Kings xiv. 21, was forty-one years old." It is most unjust to state that this was his age according to the Book of Kings, because it leaves the impression that the author of the Chronicles overlooks this fact, or he would not have called him a mere lad ; when, on the contrary, he expressly states that " Rehoboam was one and forty years when he began to reign " (2 Chron. xii. 13). The historian knew the king's age ; and Abijah must be supposed to have known the usage of his own language when he calls his father " young " at his accession. The " young man Absalom " was not a mere lad when his head was caught in the boughs of the great oak ; and the " young man " Joshua was more than forty-one years old when he tarried

in the Tabernacle (Ex. xxxiii. 11) ; but Absalom was young as compared with his father David, Joshua was young as compared with Moses, and Rehoboam was young as compared with Solomon.

But the accepted authority of the Book of Kings, as well as the rejected authority of Chronicles, speaks of Rehoboam as "young" at his accession, for they both state that he took counsel "with the young men that were grown up with him ;" and although the word "young" is not the same as that used by Abijah, it is one equally expressive of tender age, and is used for the infant boys whom Pharaoh ordered to be cast into the Nile. The Book of Kings, therefore, may quite as justly as Abijah be accused of making Rehoboam a mere lad at his succession ; and this depreciation of the Book of Chronicles is as groundless as it is reprehensible.


2. But in the passage we have quoted it is asserted, next, that "the service described is that of the Second Temple," and the author is



charged with either ignorance or forgetfulness of the fact that in Solomon's Temple there were ten golden candlesticks and not one. That the author was well acquainted with this fact is certain, for he states first that David "gave of gold by weight for the candlesticks of gold, by weight for every candlestick" (1 Chron. xxviii. 14, 15); and next that Solomon "made ten candlesticks of gold according to their form, and set them in the Temple, five on the right hand, and five on the left" (2 Chron. iv. 7). It is a very bold, not to say presumptuous position to maintain that the inspired author entirely forgot these explicit statements which he had made only a few chapters before; and there are two facts either of which will sufficiently explain Abijah's reference to one golden candlestick.

*First*, when the ark of Moses with its own cherubims was placed within the holy oracle of the Temple with its larger new cherubims, it is said both in Kings and Chronicles that the priests and the Levites brought up "all the holy vessels that were in the Tabernacle;" and

amongst the chief of these vessels were the table of shew-bread and the golden candlestick. This original candlestick was therefore taken into the Temple, and it might naturally have been regarded with special veneration and been used for lighting the Temple. But with the grudge against Solomon borne by Jeroboam and his people, it was much wiser in Abijah to make his appeal to Israel on the ground of Judah still preserving the institutions of Moses, than to make any reference peculiar to Solomon. He is so far from "describing the service of the Second Temple" that he makes no reference to the songs of the Levites which formed so great a part of that service. This speech, constructed with the greatest skill, refers neither to the songs in the First Temple nor to anything in that Temple except what pertained to the Tabernacle; the priests, the sons of Aaron and the Levites, the burnt-sacrifices and the sweet incense, the table of shew-bread and the golden candlestick, and afterwards the silver trumpets of the priests. The author of the Chronicles so



delights in the praises of the Temple, that if he had composed the speech for Abijah he would scarcely have omitted these praises in describing the Levites "waiting upon their business." Another explanation has been offered on the ground that the lamps of only one candlestick may have been lighted each evening; and this explanation is countenanced by the expression in 1 Kings vii. 48, "the table of gold, whereupon the shew-bread was," as if they were to use only one at a time of the ten golden tables. In any case this passage in the Book of Kings speaks of one table, and proves that the same form of speech is a groundless charge against Abijah, or rather against the inspired author of the Chronicles.

*Next*, we all know that there were ten candlesticks in Solomon's Temple when he built it, although the critic refuses this knowledge or the remembrance of it to the inspired writer, who repeatedly and with careful particularity records the fact; but it is not now known how many golden candlesticks were in the Temple when

Abijah addressed the hostile tribes of Israel. It will be accepted on the testimony of the Book of Kings that "Shishak king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord;" and it cannot be affirmed that the Egyptian conqueror left those ten golden candlesticks. They might naturally have shared the fate of the treasures of the Temple, and only one have been left in the reign of Abijah.

3. It is maintained that Abijah's speech must have been written under the Second Temple because "the morning and evening burnt-offering are mentioned; but there is a great concurrence of evidence that the evening offering was purely cereal in the first Temple." Kuenen regards the earliness of the evening burnt-offering as open to doubt; but in the instances he adduces the argument must chiefly turn on the meaning of the word "offering" in Hebrew, which these critics would confine to the "meat-offering." But in that case it has already been shown that Abel's offering of the firstlings of the flock, and

Israel's "offering" of the "torn and the lame" in the days of Malachi must have been "purely cereal."

If then the speech of Abijah is "one of the clearest proofs" that the histories in the Chronicles are not accurate, but are coloured by later times, the proof breaks entirely down; and these books remain to us as fully inspired and as exactly true, as they have always been valued in the Church as amongst the richest, the most instructive, and the most edifying portions of the Old Testament Scriptures.

Further, if this speech of Abijah is certainly authentic, and if there is no reason to doubt that it is taken from the book of Iddo the seer (2 Chron. xiii. 22), who prophesied against Jeroboam (2 Chron. ix. 29), and wrote the acts of Rehoboam (2 Chron. xii. 15), we have in it a very strong testimony that within twenty years of the death of Solomon it was held to be of the first importance in Judah, that it could be affirmed in proof of adherence to the old ordinances of Jehovah, that "the priests

which minister unto the Lord are the sons of Aaron, and the Levites wait upon their business ;” and we have in these words a clear refutation of the theory of the new critics.

*Note on Circumcision*, p. 164.—In speaking of the ordinance of Circumcision not being referred to in the minor prophets we ought perhaps to have excepted Habakkuk ii. 16.

*Note on the Golden Candlestick*, p. 173.—Among the golden vessels of the Temple that were desecrated in the revelry of Belshazzar’s feast, and amidst the other lights in the banquet hall, may “The Candlestick,” over-against which ran the handwriting on the wall, not have been the one great Candlestick of transcendent beauty that lighted the Tabernacle in the wilderness? The “Candlesticks” of the Temple were taken to Babylon (Jeremiah lii. 19), but the vessels that were removed were of silver as well as of gold, and there were silver candlesticks as well as golden (1 Chronicles xxviii. 15). If the golden candlesticks were removed by Shishak they might have been renewed by Hezekiah or some other king, and in any case the one that had been fashioned under Moses may have always been distinguished for its grandeur and its value as well as for its antiquity.

#### CONCLUSION.

*The new Criticism does not regard the Church's interpretation of the Bible as erroneous, but holds the Bible's own account of the Religion of Israel to be untrue.*

IN conclusion we desire to direct the special attention of our readers to a very instructive statement by Kuenen, to whose views and those of Wellhausen the newer criticism amongst ourselves seems always to be more nearly approaching. The confession of the supernatural in grace, in prophecy, and in miracle, is a most important distinction ; but it is the only great distinction that can be stated, and it is very far from being clearly drawn or constantly kept. In other respects the continental critics go further than ours ; but the general view of the reconstruction of the Old Testament history

is the same in both, and, as we understand, is so confessedly. On the part of our critics it is the acceptance and advocacy of their criticism.

The statement by Professor Kuenen for which we ask our readers' earnest attention is the following :—

“The Bible is in every one's hand. The critic has no other Bible than the public. He does not profess to have any additional documents, inaccessible to the laity, nor does he profess to find anything in his Bible that *the ordinary reader cannot see*. It is true that here and there he improves the common translation ; but this is the exception, not the rule. And yet he dares to form a conception of Israel's religious development *totally different* from that which, as any one may see, *is set forth in the Old Testament*, and to sketch the primitive Christianity in lines which *even the acutest reader cannot recognise in the New*” (*Modern Review*, July 1880, Article by Professor Kuenen).

This clear statement shows in the first place how mistaken those are who attach an extreme importance to linguistic attainments in this discussion, highly to be valued as those attainments are. It has been too hastily supposed that the question of the reconstruction of the Bible



depends chiefly on the researches of the highest scholarship, and can be decided only by the greatest experts in Hebrew. But this extract shows how comparatively little really depends on this element, from the very slight stress that is laid upon it even by this leader in the great innovation.

The next and more important statement in the passage is that, apart from the question of the supernatural, the new criticism holds the scriptural account of Israel's religious development to be entirely *erroneous and false*. Amongst us the friends of our new critics claim for them, not certainly that they have made any discovery whatever for themselves, but that through their continental guides they have shown to us the true interpretation of the Old Testament as regards its authors, its dates, its histories, and its objects. Yet not this but the reverse is what the master critics claim for their own discoveries, and nothing can be further from their thoughts than such a commendation of their labours. It is virtually allowed by them

that the Church has been entirely right in its interpretation of the Bible; and the discovery which they claim to have made is that the Bible itself is wrong. The statement just quoted does not bear that we have mistaken the religious development of Israel as set forth in the Bible; but that criticism has at last discovered that *Israel's real religious development was totally different from what the Bible sets it forth to have been.* This is not what our own critics hold, but it is the *meaning* of the criticism which they adopt and advocate; not its mere tendency for the future, but its avowed meaning, and the only true meaning that can be attached to it. This "total difference" between the critical and the Scriptural account of Israel's religious development is said to be so plain that "any one may see it."

It need scarcely be said that Wellhausen in the *Encyclopædia Britannica* has now published in Scotland an account of Israel's history and religious course "totally different" from

the Bible's own account. According to his Bible only seven small tribes of Israel came out of Egypt; Benjamin was born in Palestine afterwards; Israel in the desert had no definite design of occupying Palestine; and so far is it from being true that "the law was given by Moses," that even the Ten Commandments were not given through him, but were developed by the captive Jews in Babylon.

"In all probability their stay at Kadesh was no involuntary detention; rather was it this locality they had more immediately in view in setting out. That in the outset they contemplated the conquest of the whole of Palestine proper is not historically probable.—The sons of the concubines of Jacob—Dan and Naphthali, Gad and Asher—manifestly do not pertain to Israel in the same sense as do those of Leah and Rachel: probably they were late arrivals and of very mixed origin. We know, besides, that Benjamin was not born until afterwards in Palestine. If this view be correct Israel at first consisted of seven tribes.—If the legislation of the Pentateuch cease as a whole to be regarded as an authentic source of what Mosaism was, it becomes somewhat of a precarious matter to make any exception in favour of the Decalogue. It is extremely doubtful whether the actual monotheism, which is undoubtedly presupposed in the universal moral precepts

of the Decalogue, could have formed the foundation of a national religion. It was first developed out of the national religion at the downfall of the nation" (*Encyclopædia Britannica*, Art. Israel).

The Church has received the Bible as the Word of God, and has accepted its historical narratives and its religious records as infallibly true. The new critics receive those narratives and records as the accounts of writers whose knowledge and whose truthfulness they alike distrust; but out of whose descriptions, nevertheless, they can gather many scattered particles of truth; and by means of these they construct what they hold to be a true account of Israel's religious course, totally different from, and quite the reverse of, the representation given to us in the Holy Scriptures. The destructive critical process is avowedly as applicable to the New Testament as to the Old; to Christ and the apostles as to Moses and the prophets. This is the Bible of the new criticism; and, however undesignedly, this must be and is the Bible that is now pressed on the people of Scotland.

In various quarters the old objections to the truth and the consistency of the Bible are revived in these days, the same in substance though partially different in form. As in the past, so also in the present and the future, the objections will vanish away, and the Holy Scriptures will remain in their integrity for the glory of God and for the salvation of men.

“The voice said, Cry.

And he said, What shall I cry?

All flesh is grass,

And all the goodliness thereof is as the flower  
of the field :

The grass withereth, the flower fadeth ;

Because the Spirit of the Lord bloweth upon it :

Surely the people is grass.

The grass withereth, the flower fadeth ;

BUT THE WORD OF OUR GOD SHALL STAND  
FOR EVER.”

ISA. xl. 6-8.

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